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THE BEAUTIES OF HISTORY.

BRITISH MUSEUM
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THE BEAUTIES OF HISTORY;

OR,

PICTURES OF VIRTUE AND VICE,

DRAWN FROM REAL LIFE;

DESIGNED

For the Inſtruction and Entertainment of Youth.

By L. M. STRETCH, M. A.

VOL. II.

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THE BEAUTIES OF HISTORY.

JUSTICE.

SENTIMENTS.

JUSTICE, in the general acceptation of the word, is that virtue by which we render to God, our neighbour, and ourſelves that which is their due. It comprehends all our duties; and to be juſt and to be virtuous is the ſame thing. But we ſhall here conſider juſtice only as a principle of equity which cauſes a rectitude of conduct, and excites us to render our ſpecies what in particular is due to it from every individual.

Civilians diſtinguiſh juſtice into two kinds. One they call communicative; and this eſtabliſhes fair dealing in the mutual commerce between man and man; and includes ſincerity in our diſcourſe, and integrity in our dealings. The effect of ſincerity is

mutual confidence, ſo neceſſary among the members of the ſame community; and this mutual confidence is ſuſtained and preſerved by the integrity of our conduct.

Diſtributive juſtice is that by which the differences of mankind are decided according to the rules of equity: the former is the juſtice of private individuals; the latter of princes and magiſtrates.

Fidelity and truth are the foundation of juſtice. As to be perfectly juſt is an attribute of the divine nature, to be ſo to the utmoſt of our ability is the glory of man.

No man is wiſe or ſafe but he that is honeſt.

Of all the virtues juſtice is the beſt;
Valour without it is a common peſt.
Pyrates and thieves, too oft with courage grac'd,
Shew us how ill that virtue may be plac'd.
'Tis our complexion makes us chaſte and brave;
Juſtice from reaſon and from heaven we have:
All other virtues dwell but in the blood;
This in the ſoul, and gives the name of good.

EXAMPLES.

AMONG the ſeveral virtues of Ariſtides, that for which he was moſt renowned was juſtice; becauſe this virtue is of moſt general uſe, its benefits extending to a greater number of perſons, as it is the foundation, and in a manner, the ſoul of every public office and employment. Hence it was that Ariſtides, though in low circumſtances, and of mean extraction, obtained the glorious ſirname of the Juſt; a title, ſays Plutarch, truly royal, or rather truly divine: but of which princes are ſeldom ambitious, becauſe generally ignorant of its beauty

beauty and excellency. They chuſe rather to be called The Conquerors of Cities, and The Thunderbolts of War, preferring the vain honour of pompous titles, which convey no other idea than violence and ſlaughter, to the ſolid glory of thoſe expreſſive of goodneſs and virtue. How much Ariſtides deſerved the title given him, will appear in the following inſtances; though it ought to be obſerved, that he acquired it not by one or two particular actions, but by the whole tenor of his conduct.

Themiſtocles having conceived the deſign of ſupplanting the Lacedemonians, and of taking the government of Greece out of their hands, in order to put it into thoſe of the Athenians, kept his eye and his thoughts continually fixed upon that great project; and as he was not very nice or ſcrupulous in the choice of his meaſures, whatever tended towards the accompliſhing of the end he had in view, he looked upon as juſt and lawful.

On a certain day then he declared in a full aſſembly of the people that he had a very important deſign to propoſe; but that he could not communicate it to the people, becauſe its ſucceſs required it ſhould be carried on with the greateſt ſecreſy; he therefore deſired they would appoint a perſon to whom he might explain himſelf upon the matter in queſtion. Ariſtides was unanimouſly fixed upon by the whole aſſembly, who referred themſelves intirely to his opinion of the affair; ſo great a confidence had they both in his probity and prudence. Themiſtocles, therefore, having taken him aſide, told him, that the deſign he had conceived was to burn the fleet belonging to the reſt of the Grecian ſtates, which then lay in a neighbouring port; and by this means Athens would certainly become miſtreſs of all Greece. Ariſtides hereupon returned to the aſſembly, and only declared to them that indeed nothing could be more advantageous to the commonwealth

than Themiſtocles's project; but that at the ſame time nothing in the world could be more unjuſt. All the people unanimouſly ordained that Themiſtocles ſhould entirely deſiſt from his project.

I do not know whether all hiſtory can afford us a fact more worthy of admiration than this. It is not a company of philoſophers (to whom it coſts nothing to eſtabliſh fine maxims and ſublime notions of morality in the ſchools) who determine on this occaſion that the conſideration of profit and advantage ought never to prevail in preference to what is honeſt and juſt. It is an intire people, who are highly intereſted in the propoſal made to them, who are convinced that it is of the greateſt importance to the welfare of the ſtate, and who, however, reject it with unanimous conſent, and without a moment's heſitation; and for this only reaſon that it is contrary to juſtice. How black and perfidious on the other hand was the deſign which Themiſtocles propoſed to them, of burning the fleet of their Grecian confederates, at a time of entire peace, ſolely to aggrandize the power of the Athenians! Had he an hundred times the merit aſcribed to him, this ſingle action would be ſufficient to ſully all his glory *: for it is the heart; that is to ſay, integrity and probity, that conſtitutes and diſtinguiſhes true merit. PLUT. IN THEMIST.—IN ARIST.

THE government of Greece having paſſed from Sparta to the Athenians, it was thought proper, under this new government, to lodge in the iſland of Delos the common treaſure of Greece; to fix new

* Ea animi elatio quæ cernitur in periculis, ſi juſtitia vacat pugnatque pro ſuis commodis in vitio eſt. CIC. DE OFFIC.
True courage and intrepidity of mind, which diſtinguiſhes itſelf in dangers, if it is void of all regard to juſtice, and ſupports a man only in the purſuit of his own intereſt, is vicious.

regula-

regulations with regard to the public money; and to lay such a tax as might be regulated according to the revenue of each city and state, in order that the expences being equally borne by the several individuals who composed the body of the allies, no one might have reason to murmur. The difficulty was to find a person of so honest and incorrupt a mind, as to discharge faithfully an employment of so delicate and dangerous a kind, the due administration of which so nearly concerned the public welfare. All the allies cast their eyes on Aristides; accordingly they invested him with full powers, and appointed him to levy a tax on each of them, relying entirely on his wisdom and justice. The citizens had no cause to repent their choice. He presided over the treasury with the fidelity and disinterestedness of a man who looks upon it as a capital crime to embezzle the smallest portion of another's possessions; with the care and activity of a father of a family, in the management of his own estate; and with the caution and integrity of a person who considers the public monies as sacred. In fine, he succeeded in what is equally difficult and extraordinary, viz. to acquire the love of all in an office, in which he that escapes the public odium gains a great point. Such is the glorious character which Seneca gives of a person charged with an employment of almost the same kind, and the noblest elogium that can be given, such as administer public revenues. It is the exact picture of Aristides. He discovered so much probity and wisdom in the exercise of this office, that no man complained; and those times were considered ever after as the golden age; that is, the period in which Greece had attained its highest pitch of virtue and happiness.

While he was treasurer-general of the republic, he made it appear that his predecessors in that office

had cheated the ſtate of vaſt ſums of money, and among the reſt Themiſtocles in particular; for this great man, with all his merit, was not irreproachable on that head: for which reaſon, when Ariſtides came to paſs his account, Themiſtocles raiſed a mighty faction againſt him, accuſed him of having embezzled the public treaſure, and prevailed ſo far, as to have him condemned and fined. But the principal inhabitants, and the moſt virtuous part of the citizens, riſing up againſt ſo unjuſt a ſentence, not only the judgement was reverſed, and the fine remitted, but he was elected treaſurer again for the year enſuing. He then ſeemed to repent of his former adminiſtration; and by ſhewing himſelf more tractable and indulgent towards others, he found out the ſecret of pleaſing all that plundered the commonwealth: for as he neither reproved them nor narrowly inſpected their accounts, all theſe plunderers, grown fat with ſpoil and rapine, now extolled Ariſtides to the ſkies. It would have been eaſy for him, as we perceive, to have enriched himſelf in a poſt of that nature, which ſeems, as it were, to invite a man to it by the many favourable opportunities it lays in his way; eſpecially as he had to do with officers, who for their part were intent upon nothing but robbing the public, and would have been ready to conceal the frauds of the treaſurer their maſter upon condition he did them the ſame favour. Theſe very officers now made intereſt with the people to have him continued a third year in the ſame employment: but when the time of election was come, juſt as they were on the point of electing Ariſtides unanimouſly, he roſe up and warmly reproved the Athenian people: "What, ſays he, when I managed your treaſure with all the fidelity and diligence an honeſt man is capable of, I met with the moſt

moſt cruel treatment, and the moſt mortifying returns; and now that I have abandoned it to the mercy of theſe robbers of the republic, I am an admirable man and the beſt of citizens! I cannot help declaring to you that I am more aſhamed of the honour you do me this day, than I was of the condemnation you paſſed againſt me this time twelvemonth; and with grief I find, that it is more glorious with us to be complaiſant to knaves, than to ſave the treaſures of the republic." By this declaration he ſilenced the public plunderers, and gained the eſteem of all good men.

Thus did this great man act with regard to the public in general; let us now ſee what was his conduct and behaviour on particular occaſions, and when he was concealed as it were from the obſervation of others.

After the famous battle of Marathon, Ariſtides was the only general who ſtaid to take care of the ſpoil and the priſoners. Gold and ſilver were ſcattered about in abundance, in the enemy's (the Perſian) camp. All the tents as well as gallies that were taken were full of rich cloaths and coſtly furniture, and treaſure of all kinds to an immenſe value. Here Ariſtides had the fineſt opportunity in the world to have enriched himſelf with almoſt an impoſſibility of being diſcovered. But he not only was not tempted to touch any of it himſelf, but prevented, to the utmoſt of his power, every body elſe from meddling with it.

But we cannot have a ſtronger proof of the juſtice and integrity of Ariſtides than this, that notwithſtanding he had poſſeſſed the higheſt employments in the republic, and had the abſolute diſpoſal of its treaſures, yet he died ſo poor as not to leave money enough to defray the expences of his

funeral *; so that the government was obliged to bear the charge of it and to maintain his family. His daughters were married, and Lysimachus, his son, was subsisted at the expence of the Prytaneum, which also gave the daughter of the latter, after his death, the pension with which those were honoured who had been victorious at the Olympic games. Plutarch relates on this occasion, the liberality (and indeed) the justice of the Athenians in favour of the posterity of Aristogiton their deliverer, who was fallen to decay; and he adds, that even in his time (almost six hundred years after) the same goodness and liberality still subsisted. It was glorious for a city to have preserved for so many centuries its generosity and gratitude; and a strong motive to animate individuals, who were assured that their children would enjoy the rewards which death might prevent them from receiving. It was delightful to see the remote posterity of the defenders and deliverers of the common-wealth, who had inherited nothing from their ancestors but the glory of their actions, maintained for so many ages at the expence of the public, in consideration of the services their families had rendered it. They lived in this manner with more honour, and called up the remembrance of their ancestors with much greater splendor than a multitude of citizens whose fathers had been studious only of leaving them great estates, which generally do not long survive those who raised them, and often leave their posterity nothing but the odious remembrance of the injustice and oppression by which they were acquired. PLUT. IN ARIST.

* Hic qua fuerit abstinentia, nullum est certius indicium quam quod quum tantis rebus præfuisset in tanta paupertate decessit, ut qui efferretur, vix reliquerit.

COR. NEP. IN VIT. ARIS. c. 3.

This

This laſt obſervation is verified in the following example, and is at the ſame time a fine contraſt to the character of Ariſtides.

After the battle of Marathon above-mentioned, notwithſtanding all the care which Ariſtides took to preſerve the ſpoils from being plundered, yet Callias, his couſin-german, found means to carry off a conſiderable booty. This man having long hair and a fillet about his head, one of the Perſians took him for a king, and falling down at his feet diſcovered to him a vaſt quantity of gold hid in a well. Callias not only ſeized it and applied it to his own private uſe, but moſt inhumanly put to death the poor man who ſhewed it him, to prevent his diſcovering what he had done. By this action he not only blemiſhed his own reputation, but, as was hinted before, tranſmitted infamy to his poſterity, who, notwithſtanding their eminency in the ſtate, were ſtyled by the comic poets laccopluti, i. e. enriched by the well. PLUT.

HOW different was the temper and conduct of Nouſchirvan, the Perſian king. Having been out a hunting, and deſirous of eating ſome of the veniſon in the field, ſeveral of his attendants went to a neighbouring village and took away a quantity of ſalt to ſeaſon it. The king ſuſpecting how they had acted, ordered that they ſhould immediately go and pay for it: then turning to his attendants, he ſaid, "This is a ſmall matter in itſelf, but a great one as it regards me: for a king ought ever to be juſt becauſe he is an example to his ſubjects; and if he ſwerves in trifles they will become diſſolute. If I cannot make all my people juſt in the ſmalleſt things, I can, at leaſt, ſhew them it is poſſible to be ſo." UNIV. HIST.

THE intereſt of the public never gave way with Phocion, the Athenian general, to any domeſtic views: he conſtantly refuſed to ſolicit or act in favour even of his ſon-in-law Charicles. This perſon was ſummoned before the republic upon a ſuſpicion of his having embezzled the public money; it was then that Phocion addreſſed him in theſe admirable terms. "I have made you my ſon-in-law, but only for what is juſt and honourable *."

Theſe examples are highly pleaſing to a ſagacious and virtuous mind; but the ſenſual and brutal part of mankind, who regard only the preſent moment, who ſee no objects but thoſe which fall under the cognizance of the corporeal eye, and eſtimate the merit of every action by the gain which it produces; theſe wretches have always conſidered juſtice and utility as independent of each other. They put utility in the balance againſt honeſty every day, and never fail to incline the beam in favour of the former, if the ſuppoſed advantage is thought to be conſiderable; and they always judge, that its importance is in proportion to the ardor of their deſires: they have, therefore, no regard to juſtice, but as they reckon to gain by it or at leaſt not to loſe; and are always ready to deſert it, when it expoſes them to any danger, or threatens them with any loſs. From this diſpoſition of mind proceeds that avidity of wealth, and that habitual fraud which perpetually embroil civil ſociety: from this fatal ſource ariſes that deluge of iniquity which has overflowed the world: from this preference of intereſt to honeſty, proceed every unjuſt litigation and every act of violence. And yet nothing is

* Hæc prima lex in amicitia ſanciatier, ut neque rogemus res turpes, nec faciamus rogati. CIC. DE AMICIT.

more

more certain than that "Whatever is *unjuſt*, muſt, upon the whole, be diſadvantageous," which might be proved thus.

Nothing is advantageous or uſeful but that which has a tendency to render us happy: the higheſt advantage or abſolute utility, is complete happineſs; and to this happineſs, whatever is advantageous or uſeful is relative as to an *ultimate end*; and nothing that is not thus relative to happineſs can properly be ſaid to be advantageous or uſeful. But whatever is unjuſt, is ſo far from tending to promote that it deſtroys our happineſs; for *whatever is unjuſt, is contrary to the divine will*; but it is not poſſible that we ſhould become happy by reſiſting that will; becauſe, of this will our happineſs is the immediate object. God is not a tyrant proud of uncontroulable power, who impoſes capricious laws only as teſts of our obedience and to make us feel the weight of his yoke; all his precepts are leſſons which teach us how to be happy. But it is the will of God that we ſhould be juſt; from whence it follows, that no true happineſs can be acquired by thoſe who are unjuſt. An action, therefore, which is contrary to the will of God, muſt be inconſiſtent with our *true intereſt*; and, conſequently, far from being uſeful or expedient, it muſt inevitably produce ruin and miſery. Injuſtice ſometimes meets with the puniſhment it deſerves in this world; but if it ſhould eſcape here, it does not follow that it will for ever eſcape. It proves, on the contrary, that there is another world in which the fates of mankind will be impartially decided.

But to prevent the dreadful confuſion which the miſtaken notion of intereſt had introduced among mankind, it became neceſſary to have recourſe to the innate principles of juſtice; to ſuſpend the balance and diſplay the ſword, for the de-

termination of differences and the punishment of guilt. This is the reason and origin of distributive justice, which became the necessary appendage of sovereignty. Accordingly, in antient times, princes administered justice in person and without delay; but at length being embarrassed and oppressed by the multiplicity of business which increased with their dominions, or diverted from their attention to civil government by the command of armies, certain laws were established with great solemnity to adjust and determine the differences which might arise among the members of the same community, and to repress the insolence of those who dared to violate the public peace, by possessing them with the dread either of corporeal punishment or infamy. The execution of these laws was put into the hands of subordinate judges. These delegates of the sovereign power were called magistrates; and these are the persons by whom justice is, at this time, administered, except in particular cases, in which the sovereign himself interferes. But by whomsoever this kind of justice is administered it ought to be done speedily, impartially, and without expence to the parties.

ARISTIDES being judge between two private persons, one of them declared, that his adversary had greatly injured Aristides. "Relate rather, good friend," said he, interrupting him, "what wrong he hath done thee, for it is thy cause, not mine, that I now sit judge of."

Being desired by Simonides, a poet of Chios, who had a cause to try before him, to stretch a point in his favour, he replied, "As you would not be a good poet, if your lines ran contrary to the just measures and rules of your art; so I should neither be a good judge, or an honest man;

man, if I decided ought in oppoſition to law and juſtice."

ARTIBARZANES, an officer of Artaxerxes, king of Perſia, begged his majeſty to confer a favour upon him, which, if complied with, would be an act of injuſtice. The king being informed that the promiſe of a conſiderable ſum of money was the only motive that induced the officer to make ſo unreaſonable a requeſt, ordered his treaſurer to give him thirty thouſand dariuſés, being a preſent of equal value with that which he was to have received. Giving him the order for the money, "Here take," ſays the king, "this token of my friendſhip for you; a gift of this nature cannot make me poor, but complying with your requeſt would make me poor indeed, for it would make me unjuſt."

CAMBYSES, king of Perſia, was remarkable for the ſeverity of his government, and his inexorable regard to juſtice. This prince had a particular favourite, whom he made a judge; and this judge reckoned himſelf ſo ſecure in the credit he had with his maſter, that, without any more ado, cauſes were bought and ſold in the courts of judicature as openly as proviſions in the market. But when Cambyſes was informed of theſe proceedings, enraged to find his friendſhip ſo ungratefully abuſed, the honour of his government proſtituted, and the liberty and property of his ſubjects ſacrificed to the avarice of this wretched minion, he ordered him to be ſeized, and publicly degraded; after which he commanded his ſkin to be ſtripped over his ears, and the ſeat of judgment to be covered with it, as a warning to others. At the ſame time, to convince the world that this ſeverity proceeded only from the love of juſtice, he permitted the ſon to ſucceed

his

his father in the honours and office of prime minister. HIST. COLLECT. vol. II.

WHEN Charles, duke of Burgundy, surnamed the Bold, reigned over spacious dominions, now swallowed up by the power of France, he heaped many favours and honours upon Claudius Rhynsault, a German, who had served him in his wars against the insults of his neighbours. The prince himself was a person of singular humanity and justice, and being prepossessed in favour of Rhynsault, upon the decease of the governor of the chief town of Zealand, gave him that command. He was not long seated in that government, before he cast his eyes upon Sapphira, a woman of exquisite beauty, the wife of Paul Danvelt, a wealthy merchant of the city, under his protection and government. Rhynsault was a man of a warm constitution, and violent inclination to women. He knew what it was to enjoy the satisfactions which are reaped from the possession of beauty; but was an utter stranger to the decencies, honours, and delicacies that attend the passion towards them in elegant minds. He could with his tongue utter a passion with which his heart was wholly untouched. In short, he was one of those brutal minds which can be gratified with the violation of innocence and beauty, without the least pity, passion, or love, to that with which they are so much delighted.

Rhynsault, being resolved to accomplish his will on the wife of Danvelt, left no arts untried to get into a familiarity at her house; but she knew his character and disposition too well, not to shun all occasions that might ensnare her into his conversation. The governor, despairing of success by ordinary means, apprehended and imprisoned her husband, under pretence of an information that he was guilty

guilty of a correſpondence with the enemies of the duke to betray the town into their poſſeſſion. This deſign had its deſired effect; and the wife of the unfortunate Danvelt, the day before that which was appointed for his execution, preſented herſelf in the hall of the governor's houſe, and, as he paſſed through the apartment, threw herſelf at his feet, and holding his knees, beſeeched his mercy. Rhynfault beheld her with a diſſembled ſatisfaction; and aſſuming an air of thought and authority, he bid her riſe, and told her, ſhe muſt follow him to his cloſet; and aſking her whether ſhe knew the hand of the letter he pulled out of his pocket? went from her, leaving this admonition aloud: "If you will ſave your huſband, you muſt give me an account of all you know, without prevarication; for every body is ſatisfied, that he is too fond of you to be able to hide from you the names of the reſt of the conſpirators, or any other particulars whatſoever." He went to his cloſet, and ſoon after the lady was ſent for to an audience. The ſervant knew his diſtance, when matters of ſtate were to be debated; and the governor, laying aſide the air with which he had appeared in public, began to be the ſupplicant, and to rally an affliction which it was in her power eaſily to remove. She eaſily perceived his intention, and, bathed in tears, began to deprecate ſo wicked a deſign. Luſt, like ambition, takes all the faculties of the mind and body into its ſervice and ſubjection. Her becoming tears, her honeſt anguiſh, the wringing of her hands, and the many changes of her poſture and figure in the vehemence of ſpeaking, were but ſo many attitudes in which he beheld her beauty, and farther incentives of his deſire. All humanity was loſt in that one appetite, and he ſignified to her in ſo many plain terms, that he was unhappy till he poſſeſſed her, and nothing leſs

ſhould be the price of her huſband's life, and ſhe muſt, before the following noon, pronounce the death or enlargement of Danvelt. After this notification, when he ſaw Sapphira enough diſtracted to make the ſubject of their diſcourſe, to common eyes, appear different from what it was, he called ſervants to conduct her to the gate. Loaded with inſupportable affliction, ſhe immediately repairs to her huſband, and having ſignified to the gaolers that ſhe had a propoſal to make to her huſband from the governor, ſhe was left alone with him, revealed to him all that had paſſed, and repreſented the endleſs conflict ſhe was in between love to his perſon and fidelity to his bed. It is eaſy to imagine the ſharp affliction this honeſt pair was in upon ſuch an incident in lives not uſed to any but ordinary occurrences. The man was bridled by ſhame from ſpeaking what his fear prompted upon ſo near an approach of death; but let fall words that ſignified to her, he ſhould not think her polluted, though ſhe had not confeſſed to him that the governor had violated her perſon, ſince he knew her will had no part in the action. She parted from him with this oblique permiſſion, to ſave a life he had not reſolution enough to reſign for the ſafety of his honour.

The next morning the unhappy Sapphira attended the governor, and being led into a remote apartment, ſubmitted to his deſires. Rhynſault commended her charms, claimed a familiarity after what had paſſed between them; and, with an air of gaiety, in the language of a gallant, bid her return and take her huſband out of priſon: but, continued he, my fair-one muſt not be offended that I have taken care he ſhould not be an interruption to our future aſſignations. Theſe laſt words foreboded what ſhe found when ſhe came to the gaol, her huſband executed by the order of Rhynſault.

It was remarkable, that the woman, who was full of tears and lamentations during the whole courſe of her affliction, uttered neither ſigh nor complaint, but ſtood fixed with grief at this conſummation of her misfortunes. She betook herſelf to her abode, and, after having in ſolitude paid her devotions to him who is the avenger of innocence, ſhe repaired privately to court. Her perſon, and a certain grandeur of ſorrow negligent of forms, gained her paſſage into the preſence of the duke her ſovereign. As ſoon as ſhe came into the preſence, ſhe broke forth into the following words: "Behold, O mighty Charles, a wretch weary of life, though it has always been ſpent with innocence and virtue: it is not in your power to redreſs my injuries, but it is to avenge them; and if the protection of the diſtreſſed, and the puniſhment of oppreſſors, is a taſk worthy of a prince, I bring the duke of Burgundy ample matter for doing honour to his own great name, and wiping infamy off of mine." When ſhe had ſpoken this, ſhe delivered the duke a paper reciting her ſtory. He read it with all the emotion that indignation and pity could raiſe in a prince jealous of his honour in the behaviour of his officers and the proſperity of his ſubjects.

Upon an appointed day Rhynſault was ſent for to court, and, in the preſence of a few of the council, confronted by Sapphira. The prince aſking, "Do you know that lady?" Rhynſault, as ſoon as he could recover his ſurprize, told the duke he would marry her, if his highneſs would pleaſe to think that a reparation. The duke ſeemed contented with this anſwer, and ſtood by during the immediate ſolemnization of the ceremony. At the concluſion of it he told Rhynſault, "Thus far you have done as conſtrained by my authority: I ſhall not be ſatisfied of your kind uſage of her, without you ſign a

gift

gift of your whole eſtate to her after your deceaſe." To the performance of this alſo the duke was a witneſs. When theſe two acts were executed, the duke turned to the lady, and told her, it now remains for me to put you in quiet poſſeſſion of what your huſband has ſo bountifully beſtowed on you, and ordered the immediate execution of Rhynſault.

KING.

SENTIMENTS.

"PERSIST in the religion you have received from your fore-fathers, but be aſſured, that the moſt grateful adoration and ſacrifice that you can offer to the Divinity, is that of the heart, in rendering yourſelf good and juſt. Shew upon all occaſions ſo high a regard for truth, that a ſingle word from you may be more confided in than the oath of others. Be a warrior by your ability in military affairs, and by ſuch a warlike proviſion as may intimidate your enemies; but let your inclination be pacific, and be rigidly exact in never pretending to or undertaking any thing unjuſtly. The only certain proof that you have reigned well, will be the power of bearing this teſtimony to yourſelf, that your people are become both more happy, and more wiſe, under your government." ISOC. AD NICOC.

Princes ſeldom form to themſelves a right judgement of true glory, and the duties eſſential to regal power. The ſcripture gives us a full idea of them, and this it does in a beautiful manner, under the image

image of a very large and ſtrong tree * whoſe top reaches to the heaven, and whoſe branches extend to the extremities of the earth. As its foliage is very abundant, and it is bowed down with fruit, it conſtitutes the ornament and felicity of the plains around it. It ſupplies a grateful ſhade, and a ſecure retreat to beaſts of every kind: animals, both wild and tame, are ſafely lodged under its hoſpitable branches; the birds of heaven dwell in the boughs of it, and it ſupplies food to all living creatures.

Can there be a more juſt or more inſtructive idea of the kingly office, whoſe true grandeur and ſolid glory does not conſiſt in that ſpendor, pomp, and magnificence which ſurround it; nor in that reverence and exterior homage which are paid to it by ſubjects; but in the real ſervices and ſolid advantages it procures to nations, whoſe ſupport, defence, ſecurity, and aſylum it forms (both from its nature and inſtitution) at the ſame time that it is the fruitful ſource of terreſtrial bleſſings of every kind, eſpecially with regard to the *poor* and *weak*, who ought to find, beneath the ſhade and protection of royalty, a ſweet peace and tranquility not to be interrupted or diſturbed; whilſt the monarch himſelf ſacrifices his eaſe, and experiences alone thoſe ſtorms and tempeſts from which he ſhelters others?

When on a fine evening you ſee a numerous flock of ſheep diſperſed over a down, quietly grazing on its fragrant products, or in a meadow nibbling the ſhort and tender graſs which has eſcaped the ſcythe, the diligent and careful ſhepherd, you obſerve, is always amongſt them, and has a careful eye over them, that none may ſtray out of his ſight; he guides them, he follows them, he changes their paſture: if they wander he gathers them together: if the wolf approaches he prepares to beat him off

* Daniel, chap. iv.

with

with his dog; he cheriſhes and protects them; the ſun at its riſing finds him in the field, which he left at its ſetting. What care! what watchfulneſs and ſlavery is this! which condition appears the moſt deſirable, that of the ſheep or of the ſhepherd? was the flock made for the ſhepherd, or the ſhepherd for the ſheep? This is the genuine image of a good prince and his people. A faſtuous and proud monarch is like a ſhepherd adorned with gold and jewels, a gold crook in his hand, a collar of gold about his dog's neck, and a ſilken ſtring to lead him: what is the flock the better for all theſe trinkets? will they improve the paſture, or fright away the wolf?

How many endowments, how many gifts of heaven, are neceſſary to form a prince? An illuſtrious birth, an auguſt and commanding air, a preſence anſwerable to the curioſity of the people, who are all eager to ſee the king, and awing the courtiers into continual reſpect. His temper muſt be perfectly even, he muſt be averſe to ill-natured raillery, or at leaſt ſo prudent as to refrain from it; he muſt neither threaten, reproach, nor give way to his paſſions, yet he muſt be obeyed; his humour muſt be complacent and engaging; his heart ſo ſincere and open, that all may think they plainly ſee the bottom of it; as this tends to procure friends, creatures, and allies, yet muſt he be ſecret, cloſe, and impenetrable in his motives and deſigns; he muſt be very grave and ſerious in public; in council, or in anſwers to ambaſſadors, his expreſſions muſt be conciſe, proper, and perſpicuous, and the ſentiments full of dignity; he muſt chuſe fit objects for his favours, and confer them with a grace that doubles the benefit; great muſt be his diſcernment and knowledge of mankind, to penetrate into the minds, qualifications, and tempers, for a fit

diſtribution

diſtribution of places and employments, and the choice of generals and miniſters; he muſt have ſuch a quick perſpicacity and deciſive judgement in affairs, as immediately points out the beſt expedients, and the moſt probable iſſues of every meaſure; his equity muſt be ſo unbiaſſed as to declare againſt himſelf in favour of his ſubjects, allies, and even of enemies; ſuch a comprehenſive memory as continually preſents to him the names, faces, petitions, and wants of his ſubjects; a vaſt capacity, not only including foreign affairs, commerce, ſtate-maxims, political deſigns, new conqueſts, and the defence of them, but alſo domeſtic concerns; to ſurvey the particular wants of the realm; to aboliſh all impious and ſavage cuſtoms; to reform the abuſes of laws and uſages, for ſuch may have crept into them; to make his cities rich and eaſy by wiſe policy, and celebrated and magnificent by ſumptuous edifices; to puniſh ſcandalous vices ſeverely; to advance the honour of religion and virtue by his authority and example; to protect the church and clergy, their rights and immunities; to govern with tenderneſs of a father, always intent on the eaſe of his ſubjects; to be tender of impoſts, as breeding poverty, which is productive of diſcontent or puſillanimity. He muſt be maſter of every military talent; he muſt be vigilant, active, and hardy; he muſt be able to command numerous armies in perſon, and be ſedate and compoſed in the midſt of danger; his ſupreme aim ought to be the ſafety and honour of his kingdom, which he muſt always prefer to his own life. His genius muſt be extenſive to ſee every thing with his own eye, and to act inſtantly by himſelf, ſo that his generals are but his lieutenants, and his miniſters but his miniſters; a foreſight to know when to declare war, and a ſagacity when to give battle and make the beſt

beſt uſe of a victory; to know when to make peace and when to break it; alſo to force his enemies to conclude the war according to his and their intereſt; to ſet bounds to his ambition, and to know how far to extend his conqueſts; to have leiſure for recreation and amuſements, to cultivate arts and ſciences, to deſign and finiſh ſtupendous ſtructures, even when ſurrounded with open and ſecret enemies: to conclude, he muſt have that aſſemblage of talents, that ſuperior genius, which renders him beloved by his ſubjects and feared by ſtrangers; which of his court, and of all his kingdom, make one family, living in the moſt happy union with one another and unreſerved devotedneſs to their ſovereign. Theſe are admirable virtues, and all of them ſeem to be comprized in the idea of a king. It is true, we rarely ſee them all meet in one perſon, ſeveral of them ſpring from the ſoul and conſtitution, others depend on conjunctures and adventitious circumſtances rightly improved. I muſt tell you, that the prince who unites all theſe in himſelf, very well deſerves the name of *Great*.

If the care of a ſingle family be ſo burdenſome, if a man has enough to do to anſwer for himſelf, what a weight, what a load is the charge of a whole realm? Is the ſovereign recompenſed for all his fatigues and cares by the proſtrations of courtiers or the imaginary pleaſures of kingly power? When I think of the painful and hazardous paths he is forced to tread to arrive at a public tranquility; when I reflect on the extremities he is frequently puſhed to in order to accompliſh, perhaps, a good end; that he is accountable to God himſelf for the welfare if not the morality of his people; that good and evil are in his hands, and that ignorance is no excuſe for male-adminiſtration; I cannot forbear putting this queſtion to myſelf, would you reign? ought a man but meerly

meerly happy in a private condition, to quit it for a throne? muſt it not be inſupportable to be born a monarch?

CYRUS, king of Perſia, may juſtly be conſidered as one of the wiſeſt conquerors and moſt accompliſhed princes to be found in profane hiſtory. He was poſſeſſed of all the qualities requiſite to form a great man; wiſdom, moderation, courage, magnanimity, noble ſentiments, a wonderful ability in managing men's tempers and gaining their affections, a thorough knowledge of all the parts of the military art as far as that age had carried it, a vaſt extent of genius and capacity for forming, and an equal ſteadineſs and prudence for executing the greateſt projects. It is very common for thoſe heroes who ſhine in the field and make a figure in the time of action, to make but a very poor one upon other occaſions, and in matters of a different nature. We are aſtoniſhed to ſee them alone, and without their armies, to find what a difference there is between a general and a great man; to ſee what low ſentiments and mean things they are capable of in private life; how they are influenced by jealouſy and governed by intereſt; how diſagreeable and odious they render themſelves by their haughty deportment and arrogance, which they think neceſſary to preſerve their authority, and which only ſerve to make them hated and deſpiſed. Cyrus had none of theſe defects; he appeared always the ſame, that is, always great, even in the moſt indifferent matters. Being aſſured of his greatneſs, of which real merit was the foundation and ſupport, he thought of nothing more than to render himſelf affable, and eaſy of acceſs: and whatever he ſeemed to loſe by his condeſcenſion, was abundantly compenſated by the cordial affection and ſincere reſpect it procured him

him from his people. Never was any prince a greater maſter of the art of inſinuation, ſo neceſſary for thoſe that govern, and yet ſo little underſtood or practiſed. He knew perfectly what advantage may reſult from a ſingle word rightly timed, from an obliging carriage, from a command tempered with reaſon, from a little praiſe in granting a favour, and from ſoftening a refuſal with expreſſions of concern and good-will. His hiſtory abounds with beauties of this kind. He was rich in a ſort of wealth which moſt ſovereigns want who are poſſeſſed of every thing but faithful friends, and whoſe indigence in that particular is concealed by the ſplendor and affluence with which they are ſurrounded*. Cyrus was beloved becauſe he himſelf had a love for others: for has a man any friends, or does he deſerve to have any, when he himſelf is void of friendſhip? Nothing affects us more than to ſee in Xenophon, the manner in which Cyrus lived and converſed with his friends, always preſerving as much dignity as was requiſite to keep a due decorum, and yet infinitely removed from that ill-judged haughtineſs, which deprives the great of the moſt innocent and agreeable pleaſure in life, that of converſing freely and ſociably with perſons of merit, though of an inferior ſtation. The uſe he made of his friends may ſerve as a perfect model to all perſons in authority. † His friends had received from him not only the liberty, but an expreſs command to open their minds freely; and though he was much ſuperior to all his officers in underſtanding, yet he never undertook any thing without aſking their advice: and whatever was to be done, whether it was to reform any thing in the government, to make changes in the army, or to form a

* Habes amicos, quia amicus ipſe es. Paneg. Trajan.

† Plut. de leg. l. 3.

new

new enterprize, he would always have every man ſpeak his ſentiments, and would often make uſe of them, to correct his own. So different was he from the perſon mentioned by Tacitus*, who thought it a ſufficient reaſon for rejecting the moſt excellent project or advice, that it did not proceed from himſelf: *Conſilii, quam vis egregii, quod ipſe non offerret, inimicus.*

Cicerco † obſerves, that during the whole time of Cyrus's government, he was never heard to ſpeak one rough or angry word, *Cujus ſum in imperio nemo unquam verbum ullum aſperius audivit.* What a great encomium for a prince is comprehended in that ſhort ſentence! Cyrus muſt have been a very great maſter of himſelf, to be able in the midſt of ſo much agitation, and in ſpite of all the intoxicating effects of ſovereign power, always to preſerve his mind in ſuch a ſtate of calmneſs and compoſure, that no croſſes, diſappointments, and unforeſeen accidents ſhould ever ruffle its tranquility, or provoke him to utter any harſh or offenſive expreſſion.

But what was ſtill greater in him, and more truly royal than all this, was his ſtedfaſt perſuaſion, that all his labours and endeavours ought to tend to the happineſs of his people; and that it was not by the ſplendor of riches, by pompous equipages, luxurious living, or a magnificent table, that a king ought to diſtinguiſh himſelf from his ſubjects, but by a ſuperiority of merit in every kind, and particularly by a conſtant indefatigable care and vigilance to promote their intereſts and ſecure the public welfare and tranquility. He ſaid himſelf one day, as he was diſcourſing with his courtiers upon the duties of a king, that a prince ought to conſider

* Hiſt. l. 1. c. 16.
† Lib. 1. epiſt. ad Q. fratrem.

himself as a ‡ *shepherd*; (the image under which both sacred and profane writers represent good kings) and that he ought to have the same vigilance, care, and goodness. "It is his duty, says he, to watch that his people may live in safety and quiet; to charge himself with anxieties and cares, that they may be exempted from them; to chuse whatever is salutary for them, and to remove whatever is hurtful and prejudicial; to place his delight in seeing them increase and multiply, and valiantly expose his own person in their defence and protection." This (says he) is the natural idea, and the just image of a good king. "It is reasonable at the same time that his subjects should render him all the services he stands in need of; but it is still more reasonable, that he should labour to make them happy, because it is for that very end that he is their king, as much as it is the end and office of a shepherd to take care of his flock."

It was by the concurrence of all these virtues that Cyrus founded such an extensive empire in so short a time that he peaceably enjoyed the fruits of his conquests for several years; that he made himself so much esteemed and beloved, not only by his own natural subjects, but by all the nations he had conquered; and that after his death he was universally regretted as the common father of all his people.

ROLLIN ANT. HIST. vol. ii. p. 222.

EVAGORAS, being assassinated by one of his eunuchs, his son Nicocles succeeded him. He had a fine model before him in the person of his father; and he seemed to make it his duty to be intirely intent upon treading in his steps. When he took possession of the throne he found the public

‡ Thou shalt *feed* my people, said God to David, 2 Samuel v. 2. Ποιμαίνη λαῶν· Homer, in many places.

treasures

treasures very much exhausted, by the great expences his father had been at in the long war between him and the king of Persia. He knew that the generality of princes, upon like occasions, thought every means just for re-establishment of their affairs; but for him, he acted upon different principles. In his reign there was no talk of banishment, heavy taxes, and confiscation of estates. The public felicity was his sole object, and justice his favourite virtue. He discharged the debts of the state gradually, not by crushing the people with excessive imposts, but by retrenching all unnecessary expences, and by using a wise œconomy in the administration of his revenue. "I am assured, said he, that no citizen can complain that I have done him the least wrong, and I have the satisfaction to know, that I have enriched many." He believed this kind of vanity, if it be vanity, might be permitted in a prince, and that it was glorious for him to have it in his power to make his subjects such a defiance He piqued himself also in particular upon another virtue, which is the more admirable in princes, as very uncommon in their fortune; I mean temperance. It is most amiable but very difficult, in an age and a fortune to which every thing is thought lawful, and wherein pleasure, armed with all her arts and attractions, is continually lying in ambush for a young prince, and preventing his desires, to make a long resistance against the violence and insinuation of her soft assaults. Nicocles gloried in having never known any woman besides his wife, during his reign, and was amazed that all other contracts of civil society should be treated with due regard, whilst that of marriage, the most sacred and inviolable of obligations was broke through with impunity. His abhorrence likewise of flattery, and his sincere desire to improve by

the wiſdom and experience of others, contributed not a little to the happineſs of his reign. And what is very remarkable the advice which Iſocrates * gives the king is neither attended with praiſes, nor with thoſe ſtudied reſervations, and artificial turns, without which, fearful and modeſt truth dares not venture to approach the throne. This is moſt worthy of applauſe, and more for the prince's than the writer's praiſe. Nicocles, far from being offended at theſe councils, received them with joy; and, to expreſs his gratitude to Iſocrates, made him a preſent of twenty talents, that is to ſay, twenty thouſand crowns. ISOCRAT. AD NICOC. PLUT. IN VIT. ISOC.

GELON was not born in Syracuſe, yet all the inhabitants of that city, though extremely jealous of their liberty, forced him in a manner to be their king. Though an alien, the ſupreme power went in ſearch of him: nor had the Syracuſans any cauſe to repent of their choice. The power and authority with which he was intruſted did not add to his known zeal for their intereſt, but only enabled him to do them more important ſervices: for by a change till then unheard of, and of which Tacitus † found no example, except in Veſpaſian, he was the firſt whom the ſovereign power made the better man. He was thoroughly acquainted with all the duties of the regal office, as well as its great weight. He thought himſelf only king for the defence of the ſtate, to preſerve the good order of ſociety, to protect innocence and juſtice, and to exhibit to all his ſubjects, in his ſimple, modeſt, active, and regular life, a pattern of every civil virtue.

* Vide page 18.

† Solus omnium ante ſe principum, in melius mutatus eſt. HIST. lib. i. c. 50.

The

The whole of royalty that he assumed was the toils and cares of it, a zeal for the public welfare, and the sweet satisfaction which results from making millions happy by his cares: in a word, he considered the sovereignty as an obligation, and a means to procure the felicity of a great number of men. He banished from it pomp, licentiousness, and impunity from crimes. He did not affect the appearance of reigning, but contented himself with making the laws reign. He never made his inferiors feel that he was their master; but only inculcated to them, that both himself and they ought to submit to reason and justice. To induce their obedience, he employed the arts of persuasion and a good example, which are the weapons of virtue, and alone produce a sincere and uninterrupted obedience.

One of the chief objects of his attention, and in which his successor followed his example, was the cultivation of the lands. It is well known how fruitful Sicily was in corn, and the immense revenues which might be produced from so rich a soil when industriously improved. He animated the husbandmen by his presence and commendations, and distinguished the most deserving by some mark of his favour. His intention, says Plutarch, was not merely to make the country rich and fruitful, but also to exercise his subjects, to accustom and inure them to toils, and by that means to preserve them from a thousand disorders which inevitably follow a soft and indolent life. For this purpose he laboured to make the cultivation of the lands to be considered as an honourable employment.

There are few maxims, in point of policy, on which the antients have more strongly insisted than on that relating to the improvement of husbandry; a manifest proof of their great wisdom, and the profound knowledge they had of what constitutes

the ſtrength and ſolid happineſs of a ſtate. Xenophon in a dialogue, the ſubject of which is government, entitled, *Hiero*, ſhews the great advantage it would be of to a ſtate, were the king ſtudious to reward thoſe who ſhould excel in huſbandry, and whatever relates to the cultivation of lands. He ſays the ſame of war, of trade, and of all the arts; on which occaſion, if honours were paid to all thoſe who ſhould diſtinguiſh themſelves in them, it would give univerſal life and motion, would excite a noble and laudable emulation among the ſubjects, and give riſe to a thouſand inventions for the improvement of theſe arts.

But Gelon was more particularly famous for his inviolable ſincerity, truth, and fidelity to his engagements; a quality very eſſential to a prince, the only one capable of gaining him the love and confidence of his ſubjects and of foreigners, and which therefore ought to be conſidered as the baſis of all juſt policy and good government. Having occaſion for money to carry on an expedition he meditated, he addreſſed the people, in order to obtain a contribution from them; but finding the Syracuſans unwilling to be at ſo great an expence, he told them, that he aſked nothing but a loan, and that he would engage to repay it as ſoon as the war ſhould be over. The money was advanced, and repaid punctually, at the promiſed time. How happy is the government where ſuch juſtice and equity are exerciſed, and how miſtaken are thoſe miniſters and princes who violate them in the leaſt! A revered old age, a name highly dear to all his ſubjects, a reputation equally diffuſed within and without his kingdoms; theſe were the fruits of that wiſdom which he retained in the throne to his laſt moments. His reign was ſhort, and only juſt ſhewed him in a manner to Sicily, to exhibit in his perſon an example of a great,

good,

good, and true king. He left the world, after having reigned only seven years, to the infinite regret of all his subjects; every family believing itself deprived of its best friend, its protector, and father.

PLUT. IN APOPHTH.

THE government of Crete was at first monarchical, of which Minos had left a perfect model to all ages. According to him, as a most great and excellent man observes, the king can do every thing over the people; but the laws every thing over him. He has an absolute power to do good, and his hands are tied up from doing evil. The laws intrust the people in his hands, as the most sacred of deposites, upon condition that he shall be their common father. The same laws require, that a single man, by his wisdom and moderation, shall constitute the felicity of an infinite number of subjects; and not that the subjects, by their misery and abject slavery, shall be substituted to gratify the pride and low passions of a single man. According to him, the king ought to be abroad the defender of his country, at the head of armies; and at home the judge of his people, to render them good, wise, and happy. It is not for himself that the gods have made him king, and he is only so for the service of his people. He owes them his whole time, care, and affection; and is worthy of the throne, only as he forgets, and devotes himself to the public good. Such is the idea Minos had of the sovereignty, of which he was a living image in his own person, and which Hesiod has perfectly expressed in two words, by calling that prince, *The most royal of mortal kings*, Βασιλεύτατον θνητῶν βασιλήων; that is to say, that he possessed in a supreme degree all royal virtues, and was a king in all things. MONSIEUR DE FENELON, archbishop of Cambray.

There are in the lives of great men certain facts and expreſſions which often give us a better idea of their character than their moſt ſhining actions: becauſe, in the latter, they generally ſtudy their conduct, act a borrowed part, and propoſe themſelves to the view of the world; whereas, in the former, as they ſpeak and act from nature, they exhibit themſelves ſuch as they really are, without any art or diſguiſe. A few of theſe memorable actions and ſayings ſhall conclude this head.

THOUGH Philip, king of Macedon, loved flattery on particular occaſions, he nevertheleſs kept a man in his ſervice, to tell him every day before he gave audience, "Philip, remember thou art mortal."

BEING urged to aſſiſt, with the credit and authority which he had with the judges, a perſon whoſe reputation would be quite loſt by the ſentence which was going to be pronounced againſt him; "I had rather," ſays he, "that he ſhould loſe his reputation, than I mine."

HIS courtiers adviſing him to diſmiſs a man of probity, who ſpoke ſlightingly of him, "Let us firſt take care," ſaid he, "that we have not given him any reaſon to do ſo." Hearing afterwards that the perſon in queſtion was but in low circumſtances, and in no favour with the courtiers, he was very bountiful to him; on which occaſion his reproaches were turned into applauſe, which gave riſe to another fine ſaying of this prince: "It is in the power of kings to make themſelves beloved, or hated."

PHILIP, riſing from an entertainment at which he had ſat ſome hours, was addreſſed by a wo-

a woman, who begged him to hear her cauſe. He accordingly heard it; and, upon her ſaying ſome things not pleaſing to him, he gave ſentence againſt her. The woman immediately, but very calmly, replied, "I appeal." "How," ſays Philip, "from your king? To whom then?" "To Philip, when faſting," returned the woman. The manner in which he received this anſwer would do honour to the moſt ſober prince. He afterwards gave the cauſe a ſecond hearing, found the injuſtice of his ſentence, and condemned himſelf to make it good.

PLUT. IN APOPHTH.

ONE day ſome ambaſſadors from the king of Perſia being arrived at court, during Philip's abſence, Alexander, his ſon, gave them ſo kind and ſo polite a reception, and regaled them in ſo noble and generous a manner as charmed them all; but that which moſt ſurprized them was, the good ſenſe and judgment he diſcovered in the ſeveral converſations they had with him. He did not propoſe to them any thing that was trifling, and like one of his age; but ſeemed deſirous to know in what the ſtrength and power of the king of Perſia conſiſted, in what part of the battle he fought, how he behaved to his enemies, and in what manner he governed his ſubjects. Theſe ambaſſadors admired him all the while; and perceiving, even at that time, how great he might one day become, they obſerved, in a few words, the difference between Alexander and Artaxerxes, by ſaying one to another, "This young prince is great, and ours is rich." That man muſt be vaſtly inſignificant who has no other merit than his riches!

PLUTARCH tells us, in a few words, the infinite advantage that Alexander reaped from the

fine taſte which his maſter (than whom no man poſſeſſed greater talents for the education of youth) had inſpired him, from his moſt tender infancy. "He loved," ſaid that author, "to converſe with learned men, to improve himſelf in knowledge, and to ſtudy:" three ſources of a monarch's happineſs, and which enable him to ſecure himſelf from numberleſs difficulties; three certain and infallible methods of learning to reign without the aſſiſtance of others. The converſation of perſons of fine ſenſe inſtructs a prince, by way of amuſement, and teaches him a thouſand curious and uſeful things, without coſting him the leaſt trouble. The leſſons which able maſters give him on the moſt exalted ſciences, and particularly on politics, improve his mind wonderfully, and furniſh him with rules to govern his ſubjects with wiſdom. In fine, ſtudy, eſpecially that of hiſtory, crowns all the reſt, and is to him a preceptor for all ſeaſons, and for all hours; who, without growing troubleſome, acquaints him with truths which no one elſe dare to tell him, and, under fictitious names, exhibits the prince to himſelf; teaches him to know himſelf, as well as mankind, who are the ſame in all ages.

LOVE.

SENTIMENTS.

WHEN a man arrives to a certain age, he becomes ſenſible of a peculiar ſympathy and tenderneſs towards the other ſex; the charms of beauty

beauty engage his attention, and call forth new and ſofter diſpoſitions than he has yet felt. The many amiable qualities exhibited by a fair outſide, or by the mild allurement of female manners, or which the prejudiced ſpectator, without much reaſoning, ſuppoſes thoſe to include, with ſeveral other articles, both natural and accidental, point his view and affection to a particular object; and, of courſe, contract that general, rambling regard, which was loſt and uſeleſs among the undiſtinguiſhed croud, into a peculiar and permanent attachment to one woman, which ordinarily terminates in the moſt important, venerable, and delightful connection in life.

The union of the ſexes is the end of love. This union is perfectly agreeable to the deſign of nature; it muſt therefore be perfectly innocent, and the affection itſelf is not to be ſuppreſſed. If your heart be naturally tender, endeavour not to render it inſenſible; but let your tenderneſs be fixed upon ſuch objects as will not obſtruct you in a virtuous courſe, or rather love only ſuch as will aſſiſt you to purſue it. Your tender affection will not be the leſs gratified for making ſuch a choice; nay, you can never enjoy true ſatisfaction from love that is not thus directed: there can be no friendſhip without love. The union of two lovers, without virtuous diſpoſitions, is not love; it is an odious aſſociation, by which they become partners in vice, and accomplices in each other's crimes.

Love being the ſympathetic bond of two minds, it is in the qualities of the mind that we muſt ſearch for this ſympathy; and here the firſt and principal, and by which we are to judge of all others, is the *love of virtue*; for there can be no preſent more fatal than a heart that is a ſtranger to virtuous ſenti-

ments, since this cannot be accepted without risking our own innocence. In an union so strict as that of lovers, sentiments and habits are communicated imperceptibly; and we are too well informed, by experience, that the bad are more easily caught than the good. The disorders of the mind are much more contagious than those of the body; its spots infect and defile all those who are so imprudent as to touch, or approach too near.

No solid happiness can be reasonably expected from this passion, except you love with delicacy a person worthy of your tendereſt affection. Without this condition you will infallibly be unhappy, either by the inconstancy of the person beloved, or by your own: and then you will find, by experience, that what you thought to be love was not really so; for love is always constant, yours was nothing more than a conformity of taste for pleasure.

This generous passion, when it is perfectly sincere, will never excite us to the commission of any fault, which may wound either our conscience or our honour. We need, therefore, be in no pain for the morals of the lover, since the tender passion has a tendency to improve and exalt every virtue. It renders the heart less fierce, the temper more pliable, humane, and generous. The lover is accustomed to bend his will to that of the dear object of his affection; and, by this means, he has the happiness of contracting the habit of commanding, controuling, and even suppressing his desires; and of conforming his taste and inclinations to places, times, and circumstances. But it is quite otherwise when a person is hurried away by those impulses of a wanton appetite, which gross feeders confound with love.

Grave men are most constant, gay men most amorous, but serious men most loving.

No

No fruit has a more preciſe marked period of maturity than love; if neglected to be gathered at that time, it will certainly fall to the ground, and die away.

There is no more than one ſort of love, but there are a thouſand different copies of it.

EXAMPLES.

THE intentions of Eraſtus are very honourable; he has a paſſionate fondneſs for Iſabella, which is eaſily diſcovered in the advantageous picture he gives of her; yet there appears one feature wanting to finiſh the portrait: he ſays nothing of the character and diſpoſition of her mind. Theſe are not what affect him. Her beauty, her graceful air, her lively gaiety, have irreſiſtible charms; theſe are enough for him, and he imagines there can be no greater happineſs than the poſſeſſion of ſo lovely a perſon. While under the beams of her eyes, he is tranſported with extaſy; but when ſhe is abſent, languiſhes and pines in reſtleſs uneaſineſs. Is not this love? Eraſtus thinks it is; and believes he is more paſſionately in love than any other man upon earth: but I ſee from whence his error ſprings; he miſtakes for love what is only a corporeal appetite.

NEVER did love appear more ardent than between Lyſander and Daphne. Innumerable obſtacles ſtood in their way, over which their courage enabled them to triumph. Bolts, bars, and walls ſecured the fair priſoner. Three or four prudiſh jailors with a devote twang of the noſe exhorted her to continence; and propoſing themſelves for an example invited her to ſigh like them, for no other

other husband than the spouse in the Canticles: but a ladder delivered her at once from the cloisters and these lectures. Lysander, whose father at the same time was endeavouring to disinherit him, preferred the interest of his heart to that of his fortune, and the possession of Daphne to the ties of blood. He fled with her to vow at the foot of the altar an eternal fidelity. The first year is not yet past, and Lysander is already false. Daphne weeps, sighs, and laments: however, she has comforters who may one day help her to revenge his perfidy. But what can be the cause of this sudden change? Lysander and Daphne had mistaken for love the powerful impulses of a warm constitution. This deceived them, and as they are both impatient and impetuous spirits, their vexations and disappointments are as keen as their appetites are violent.

CALISTA was young and beautiful, blest with an uncommon share of solid sense enlivened by the most sprightly wit. Agathocles exceeded her very little in point of age; he was well made, brave, and prudent. He had the good fortune to be introduced at Calista's, where his looks, wandering indifferently over a brilliant circle, soon distinguished and fixed upon her: but endeavouring to recover himself from the short extasy which his first glance produced, he immediately reproached himself as being guilty of rudeness and disregard to the rest of the company; and this fault he endeavoured to repair, by looking round on other objects. Vain attempt! they are attracted by an irresistible charm, and again turned towards Calista. He blushed as well as she, whilst a sweet emotion hitherto unfelt played about his heart and disconcerted all his looks. They both became at the same time more timid and more curious. With pleasure he gazed at

Calista,

Caliſta, and yet could not do it without trembling: whilſt ſhe, ſecretly pleaſed with this flattering preference, looked at him by ſtealth. They were both afraid, but eſpecially Caliſta, of being caught by the other in the fact, and both were ſo almoſt every moment. The hour of ſeparation came, and they thought came too ſoon. They made painful reflections on the rapidity of time. Imagination, however, did not ſuffer a total ſeparation to take place: for the image of Caliſta was deeply engraven on the mind of Agathocles, and the lineaments of his perſon were as ſtrongly impreſſed on that of Caliſta. They both appeared leſs chearful the reſt of the day; a lively and intereſting ſentiment, whatever it was, employed their minds, which no amuſement could baniſh. It was two days before they ſaw each other again; and though during this interval their whole time had been filled up, either by buſineſs or recreations, they both felt a languid anxiety which rendered every thing inſipid, a void in their minds which we want words to define, and of which they knew not the cauſe; but diſcovered it the very inſtant at their meeting: for the perfect contentment, the ſoothing delight, which they taſted in the preſence of each other, would not ſuffer them to be longer ignorant of the cauſe of their melancholy. Agathocles now collected himſelf, and aſſumed the courage to addreſs Caliſta; he accoſted her with the moſt polite and obliging expreſſions, and for the firſt time enjoyed the happineſs of a particular converſation with her. He had hitherto ſeen only her exterior charms: he now diſcovered the beauties of her mind, the integrity of her heart, the dignity of her ſentiments, and the delicacy of her wit; but what ſtill more delighted him was the pleaſing hope that ſhe did not think him unworthy of her eſteem. From this time his

viſits

viſits became very frequent; in every one of which he diſcovered ſome new perfection. This is the characteriſtic of real merit; it is a gainer by being laid open to the inſpection of a judicious eye. A man of underſtanding will ſoon be diſguſted with the wanton, the fooliſh, and the giddy: but if he has conceived a paſſion for a woman worthy of himſelf, time, ſo far from weakening his attachment, can only ſerve to increaſe and ſtrengthen it.

The fixed inclination of Agathocles made him now ſenſible, that what what he felt for Caliſta was love; and that of the moſt tender and paſſionate kind. This he knew; but Caliſta was ſtill unacquainted with it, or at leaſt had never learnt it from his lips. Love is timorous and diffident: a bold and daring ſuitor is not the lover of the lady he addreſſes: the only object of his love is *pleaſure*. At laſt he took the reſolution to lay open his heart to Caliſta, but not in the ſtudied language of a romantic paſſion. "Lovely Caliſta," ſaid he, "ingenuouſly, it is not merely eſteem that engages me to you; but the moſt paſſionate and tender affection. I feel that I cannot live without you. Can you without reluctance reſolve to make me happy? I have hitherto loved without offending you, this is a tribute which your merit demands; but may I flatter myſelf with the hope, that you will make me ſome ſmall return?" A coquette would have affected to be diſpleaſed; but Caliſta not only heard her lover without interruption, but anſwered him without ſeverity, and permitted him to hope. Nor did ſhe put his conſtancy to a needleſs trial. The happineſs for which he ſighed was deferred no longer than was proper to make the neceſſary preparations. The marriage-ſettlements were eaſily adjuſted, for in theſe ſordid intereſt had no ſhare; this

this ſolemn contract chiefly conſiſted in a mutual exchange of hearts, and this was already performed. What will be the lot of this newly wedded pair? I will venture to foretel that it will be the happieſt that mortals can enjoy on earth. No pleaſure is comparable to that which affects the heart; nor does any other affect it with ſuch exquiſite delight as the pleaſure of loving and being beloved. To this tender union of ſouls we can never apply the words of Democritus, that "the pleaſure of love is only a ſhort epilepſy." He without doubt had that ſenſual pleaſure in his thought, which is ſo different from love, that the enjoyment may be without the paſſion, and the paſſion without the enjoyment. Their love will be conſtant. This I dare propheſy, and I know the cauſe: their paſſion is not founded on the dazzling charms of beauty; they are both the friends of virtue: they love each other on this account; their love, therefore, will laſt as long as their virtue, and the continuance of that is ſecured by their union: for nothing can ſecure our perſeverance in the paths of wiſdom ſo effectually as having inceſſantly a loving and beloved example walking before us. Their felicity can never be diſturbed unleſs by thoſe diſaſters and misfortunes from which their mutual tenderneſs cannot ſhelter them: but ſuppoſing theſe ſhould fall to their ſhare, they would then only partake of the common lot of mankind. Thoſe who have never taſted the tender delights of love are equally expoſed to diſappointment; and the lover is at leaſt a gainer, with reſpect to thoſe pleaſures which are of great account in the eſtimation of the value of life. Add to this, that love will greatly diminiſh the ſenſe of their misfortunes. It has the peculiar virtue of rendering the ſufferings of two well-paired hearts leſs acute, and their delights more exquiſite.

It

It would ſeem as if by communicating their diſtreſſes each one felt but half their weight: while, on the contrary, their ſatisfactions are doubled by the participation. As a ſquadron of ſoldiers is with more difficulty defeated in proportion to its cloſeneſs, ſo the happy pair reſiſt the attacks of trouble and adverſity with ſo much the more ſtrength and ſucceſs as they are firmly united.

LUST.

SENTIMENTS.

LOVE is a paſſion ſo neceſſary, that without it the human race would ſoon be extinct. Both ſexes are improved and refined by their inclination to each other; an inclination which produces the ſweeteſt union and the warmeſt friendſhips, the tendereſt alliances, and the moſt amiable ſociety: but it produces theſe happy effects only, when it is under the government and direction of reaſon; for when left to its own unguided impetuoſity, it is frequently the cauſe of treachery, perjury, adultery, inceſt, murder, and every horrid miſchief that a blind fury can produce. The figures which the antient mythologiſts and poets put upon love and luſt in their writings are very inſtructive. Love is a beauteous blind child, adorned with a quiver and a bow, which he plays with and ſhoots around him, without deſign or direction, to intimate to us, that the perſon beloved has no intention to give us the anxieties we meet with; but

that

that the beauties of a worthy object are like the charms of a lovely infant: they cannot but attract your concern of fondneſs, though the child ſo regarded is as inſenſible of the value you put upon it as it is that it deſerves your benevolence.

On the other ſide the ſages figured luſt in the form of a ſatyr; of ſhape part human, part beſtial, to ſignify that the followers of it proſtitute the reaſon of a man to purſue the appetites of a beaſt. This ſatyr is made to haunt the paths and coverts of the wood-nymphs and ſhepherdeſſes, to lurk on the banks of rivulets, and watch the purling ſtreams, as the reſorts of retired virgins, to ſhew that lawleſs deſire tends chiefly to prey upon innocence, and has ſomething ſo unnatural in it, that it hates its own make, and ſhuns the object it loved, as ſoon as it has made it like itſelf.

Love therefore is a child that complains and bewails its inability to help itſelf, and weeps for aſſiſtance, without an immediate reflection or knowledge of the food it wants; luſt a watchful thief which ſeizes its prey, and lays ſnares for its own relief: and its principal object being innocence, it never robs but it murders at the ſame time.

Capricious, wanton, bold and brutal luſt
Is meanly ſelfiſh; when reſiſted cruel;
And, like the blaſt of peſtilential winds,
Taints the ſweet bloom of nature's faireſt forms.

On love of virtue reverence attends;
But ſenſual pleaſure in our ruin ends.

Unlawful love being an unmannerly gueſt, we ſhould guard againſt it becauſe we know not how late in the evening of life it may intrude for lodging.

Every

Every vice and folly has a train of ſecret and neceſſary puniſhments linked to it.

He who lies under the dominion of any one vice muſt expect the common effects of it, if lazy to be poor, if intemperate to be diſeaſed, if luxurious to die betimes, &c. &c.

EXAMPLES.

L. VIRGINIUS, a Roman ſoldier, famous in the city for his probity and in the army for his valour, had a daughter about ſixteen years of age. She had been promiſed in marriage to Icilius, who had lately been tribune, and was at that time the greateſt beauty in Rome. She had loſt her mother, and was under the tuition of governeſſes who took care of her education. Appius Claudius the Roman decemvir * accidentally meeting her one day,

* The firſt form of government among the Romans was monarchical, or regal government, which continued about the ſpace of two hundred and forty-four years: but upon the expulſion of Tarquinius Superbus, the ſeventh and laſt king of Rome, the adminiſtration was lodged in the hands of two conſuls, who had for ſome time a power equal to the regal; but, to prevent the abuſe of it, they were to be removed and others choſen at the expiration of every year. In this manner they continued to be governed till the year of Rome 302. Till this remarkable period they had hardly any fixed and certain laws, ſo that the conſuls and ſenators were the ſole arbiters of the fate of the citizens. It was then, though with difficulty, ordained that inſtead of the arbitrary judgments rendered by the magiſtrates, laws ſhould be inſtituted to ſerve as rules of equity in the commonwealth, as well in reſpect to the government and public affairs, as the differences between private perſons. Ambaſſadors were accordingly ſent to Athens and other Grecian cities, to collect ſuch inſtitutes as they ſhould judge moſt agreeable to the preſent conſtitution of the Roman commonwealth. Upon the return of the ambaſſadors, ten men (Decemviri) were choſen from among the chief ſenators to compleat their deſign. They were inveſted with the ſupreme power

day, was ſtruck with her beauty, and thought of nothing from thenceforth but the means of gratifying his criminal deſires. He employed all the methods to tempt her that a violent paſſion could ſuggeſt; but ſtill found in the invincible chaſtity of Virginia a reſiſtance proof againſt all his attacks and endeavours. When he ſaw that her ſevere modeſty left him no hopes of ſeducing her, he had recourſe to violence *. He ſuborned one of his dependents, named Claudius, and perfectly inſtructed him how to act. This creature of his was bold and frontleſs

power for one year only, all other offices being ſuſpended during that time, and from their judgments lay no appeal. Thus in the year 302 from the foundation of the city, the government was changed for the ſecond time, and all authority transferred from the conſuls to decemvirs, as it had been from the kings to the conſuls.

The decemvirs applied themſelves induſtriouſly during the whole year in preparing their body of laws, which were at laſt included in twelve tables, and having been ratified by the unanimous conſent of the whole Roman people, were engraven upon pillars of braſs, and placed in the moſt conſpicuous part of the forum. Thoſe tables, ſays Livy, even in the preſent immenſe heap of laws accumulated upon one another, are ſtill the ſource of all public and private right. The year being expired, it was expected that the decemvirs would reſign their office, inſtead of which they continued from year to year, by virtue of their own power, notwithſtanding all the oppoſition that was made againſt them. They now began to throw off the maſk, openly to abuſe their authority, and, under pretence of reforming the commonwealth, ſhewed themſelves to be the greateſt violators of juſtice and property. However, their infamous reign was not of long duration: for the unhappy death of Virginia, which happened a few years after, (A. R. 306) having occaſioned a mutiny in the army, and a general indignation through the whole city, the people put an end at once both to the uſurpation of the decemvirs and their own miſery. Thus the luſt of only two men (Tarquin and Appius) at different periods of time, not only procured their own deſtruction in the vigor and bloom of life, but ſubverted the government, and occaſioned two of the greateſt revolutions that ever happened in the Roman ſtate.

* Poſt quam omnia pudore ſepta animadverterat, ad crudelem ſuperbamque vim animum convertit. Liv.

and

and one of thoſe kind of people who introduce themſelves into the confidence of the great only by a criminal complacency, for their pleaſures. The infamous miniſter of the decemvir's debauches, meeting Virginia as ſhe was walking with her governeſs, ſtopped her and claiming her as his ſlave, bade her follow him; or he would oblige her to do ſo by force. Virginia, in amazement and trembling with fear, did not know what he meant; but her governeſs raiſing a great cry implored the aſſiſtance of the people. The names of Virginius her father and Icilius her intended huſband were heard on all ſides. Relations and friends ran to join her, and the moſt indifferent were moved with the ſight. This ſecured her againſt violence. Claudius, aſſuming a milder tone, ſaid, there was no occaſion for ſo much ſtir; that he had no deſign to employ violence, but ſolely the uſual methods of juſtice: and immediately cited Virginia before the magiſtrate, whither ſhe followed by the advice of her relations. When they came to Appius's tribunal, the claimant repeated his well known tale to the judge with whom it had been concerted. He ſaid that Virginia was born in his houſe of one of his ſlaves, from whence ſhe had been ſtolen, and carried to Virginius's wife, who being barren, through grief to ſee herſelf without children, had pretended this girl to be her daughter, and had brought her up as ſuch in her houſe: that he had inconteſtible proofs of the fact, againſt the evidence of which, Virginius himſelf, who had ſo much intereſt in the affair, could have nothing to object. He concluded with demanding, as the abſence of Virginius prevented the matter from being finally adjudged, that it ſhould be decreed proviſionally, that the ſlave ſhould follow her maſter. This requeſt was in direct oppoſition to an expreſs

law

law enacted by the decemvirs themſelves, and which decided the caſe in favour of Virginia. It declared, "That if a perſon enjoying their liberty ſhould be claimed as a ſlave, ſuch perſon ſhould continue at liberty till a definitive judgment in the caſe." Numitorius, Virginia's uncle, alledged this equitable law in vain. In vain did he repreſent, that as Virginius was abſent in the ſervice of the commonwealth, it was but juſt the ſentence ſhould be ſuſpended, till he could appear to defend his daughter in perſon. Appius decreed that ſhe ſhould be put into the hands of Claudius, who ſhould give good ſecurity to produce her when her father arrived.

This ſentence was followed by the cries and tears of Virginia and the women that attended her. All who were preſent at this trial trembled with horror and indignation, but nobody ventured to explain themſelves openly. Icilius raiſing great cries advanced through the croud to defend Virginia. The lictor, ſaying the judge had paſſed ſentence, oppoſed and ſtruck him back roughly. So injurious a treatment would have enraged the moſt moderate. Icilius, who was naturally warm and violent, did not ſuffer it patiently. "You muſt remove me from hence, Appius," ſaid he, "with the ſword, if you would ſtifle the knowledge of your infamous deſigns. I am to marry this maid, but to marry her chaſte and a virgin. Therefore aſſemble if you pleaſe, all your own lictors and thoſe of your colleagues, and bid them make ready their rods and axes: but the wife of Icilius ſhall not ſtay out of her father's houſe. Though you and your colleagues have deprived the people of their tribunes and appeals, the two ſupports of their liberty, do not imagine that you have an abſolute power to treat our wives and children according to the dictates of your luſt. Rage, tyrannize, if you will over

over our perſons; but let chaſtity and innocence at leaſt be exempt from your violence."

Icilius added ſeveral other circumſtances of equal force, and concluded with proteſting, that as long as he had life * he ſhould retain the courage and conſtancy with which a juſt and chaſte paſſion for the defence of his wife's liberty ought to inſpire him.

The whole multitude were in great emotion, and ready to proceed to the utmoſt extremities. Appius, who perceived it, and did not expect ſo much reſiſtance, was obliged to give way to it. He ſaid, "He perceived that Icilius, ſtill full of the pride and violence of the tribune, ſought only to excite tumult: that, for the preſent, he would not ſupply him with occaſion: that in reſpect of Virginius's abſence, his quality of father, and alſo in favour of the common cauſe of liberty, he was ſatisfied to defer judgment until the next day: but that, if Virginius did not appear, he gave warning to Icilius, and all ſuch ſeditious perſons, that he ſhould proceed in the affair, and that his own lictors, without having recourſe to thoſe of his colleagues, would ſuffice for chaſtiſing the inſolence of the turbulent and refractory." After having continued ſitting for ſome time, that he might not ſeem to have come thither ſolely on account of this affair, as nothing farther offered, he roſe and returned home much mortified with what had happened.

The firſt thing he did after he entered his houſe was to write to his colleagues in the camp not to ſuffer Virginius to leave it, and even to keep him confined under a ſtrong guard. The courier was diſpatched immediately; but was too late by ſome

* Me vindicantem, ſponſam in libertatem, vita citius deſeret, quam fides.

hours.

hours. The affair of Virginia no ſooner made a noiſe, than Icilius's brother and Numitorius's ſon, two active young men, full of ardor and good-will, took horſe, and riding full ſpeed arrived in good time at the camp. Virginius had got leave to be abſent, and was ſet out before Appius's courier arrived. For his greater ſecurity he took the bye-road to Rome.

The news of Virginius's arrival conſiderably embarraſſed the decemvir, but did not extinguiſh his paſſion. The next day early in the morning, Virginius repaired to the forum with his daughter. It was impoſſible to behold her without being ſenſibly moved. The ſad and neglected air with which ſhe appeared, her mournful and dejected looks, her eyes heavy and ſtreaming with tears, and the rays of beauty which however broke through that cloud of ſadneſs, made powerful impreſſions upon all hearts. Her father, weeping ſtill more than her, held out his hands to the citizens, and implored their aid, repreſenting to them in a pathetic manner his own misfortunes, and the danger to which themſelves were upon the point of being expoſed in reſpect to their wives and daughters. Icilius ſaid as much on his ſide.

In the mean time Appius arrived, and with an aſſured and menacing air aſcended his tribunal. To prevent all reſiſtance, he had cauſed the troops under his command to march down from the capitol, and take poſſeſſion of the forum. The whole city were aſſembled to hear the ſentence. Claudius complained of not having juſtice done him the evening before, and repeated in few words the proofs upon which he founded his claim. The father of the maid and the reſt of her relations refuted with ſolid and unanſwerable reaſons the pretended impoſture of Virginia's birth. The

judge, who was now no longer master of himself, without hearkening farther to her defenders, pronounced Virginia the property of Claudius. Upon hearing that sentence all that were present lifted up their hands to heaven, and raised a great outcry, that expressed their grief and indignation.

Virginius, provoked to the highest degree at so unjust and cruel a decision, could not contain himself. He trembled with rage, and accompanying his words with a threatening gesture, "Infamous wretch," said he, "I never designed my daughter for thee, I educated her for a lawful husband, and not to be a prey to a lustful ravager; must then brutal passions among us take place of honourable marriage? How the citizens will bear with these things I know not, but I trust that the army will revenge my wrongs. The people approved the wish by their sighs, tears, and exclamations. But the decemvir having first cast his eyes on all sides, to see how his creatures and dependents were posted, told the multitude with a threatening voice that he was not unacquainted with the plots that had been laid to cause an insurrection; but that he neither wanted power or resolution to inflict exemplary punishments on such as should offer to disturb the public peace. "Let every one therefore," said he, "retire to his own house, and none presume to give law to a supreme magistrate. As for you, Claudius, seize your slave, and make use of my guard to disperse the crowd."

The unfortunate father seeing there was no other remedy, and consulting only his despair, formed within himself a dreadful resolution. He drew near the tribunal, and in a suppliant tone addressed the decemvir thus: "Pardon, Appius, the unguarded words which have escaped me in the first

transf-

tranſports of grief, and allow me to aſk in this young woman's preſence, ſome queſtions of her nurſe, that I may carry home at leaſt the comfort of being ſet right in this matter." Appius readily granted his requeſt. The crowd made way for him to paſs, and Virginius taking his daughter in his arms, and wiping the tears which flowed inceſſantly from her eyes, he inſenſibly led her up to a ſhop in the forum. There ſnatching up a butcher's knife, and turning to Virginia, "My dear daughter," ſays he, "by this only means in my power I defend thy liberty and thy honour! Go to thy anceſtors whilſt thou art yet a free woman pure and undefiled;" and plunged it into her heart. Then drawing out the knife and turning to Appius, "By this blood," he cried, "I devote thy head to the infernal gods."

An horrid noiſe immediately enſued. Virginius, all covered with his daughter's blood, and holding the knife ſtill ſmoaking in his hand, ran like a madman on all ſides of the forum, animating the citizens to recover their liberty. He afterwards opened himſelf a way with the favour of the multitude to the gates of the city, from whence he made his eſcape to the camp.

Icilius, Virginia's intended huſband, and Numitorius, her uncle, continued with her body, deploring the guilt of Appius, the fatal beauty of Virginia, and the cruel neceſſity to which her father had been reduced. The women cried out, with tears, "Is this the reward of chaſtity? Is it to ſatiate the brutality of an infamous decemvir that we bring our children into the world?" adding a thouſand other moving complaints, ſuch as grief, which is more lively and tender in their ſex, generally inſpires them with on the like occaſions.

But nothing augmented their hatred more againſt the decemvir, than the pompous manner in which Virginia's relations celebrated her funeral. Her body was laid on a magnificent bed, in the moſt public part of the forum, ſo that every body might ſee it; and then carried, in a kind of triumph, through the whole city. The Roman matrons and virgins came out of their houſes to meet it. Some threw flowers and wreaths upon the bed, ſome their girdles and bracelets, and others the ornaments of their heads: nothing, in ſhort, that could adorn her obſequies were omitted. The whole city was now in an uproar. Appius ordered Icilius to be ſeized, and carried to priſon; but the people not only reſcued him, but fell upon the lictors, broke their faſces, and even the decemvir eſcaped, with difficulty, to a neighbouring houſe. Such was the ſituation of Rome when Virginius arrived at the camp, where he ſoon excited greater tumult than he had left in the city: for, beſides a troop of four hundred citizens, who accompanied him, which made his arrival remarkable, the knife which he held in his hand, and the blood with which he was covered, drew on him the eyes of the whole army. Whilſt every body aſked him what had happened, he continued ſilent for ſome time, and anſwered only with his tears. When he recovered himſelf a little, and ſilence had been made, he related, from firſt to laſt, all that had happened in the city. The ſoldiers, with one voice, aſſured him they would avenge his grief; accordingly, "to arms, to arms," was the univerſal cry. The ſtandards were pulled up, and the troops marched directly to Rome. The decemviri were obliged to reſign their office, which had been a great oppreſſion to the people. As for Appius, they would by no means ſpare him: he was tried in form, and juſtly

ly condemned; but thought fit to put an end to his life before the day of execution.

LIVY, lib. iii. c. 44—49.

THE unhappy end of Valentinian, the emperor, is another ſuitable warning againſt the indulgence of an unlawful paſſion. The wife of Maximus was equally famous for her beauty and chaſtity. Valentinian, however, admiring the charms of her perſon, was determined to enjoy her. Her virtue being proof againſt all his preſents, promiſes, and even threatenings, he had recourſe to the following artifice: he ſent one day for Maximus to play with him at dice, and having won of him a conſiderable ſum, obliged him to leave his ring as a pledge for the payment of it. This ring he ſent privately to the lady, deſiring her, in her huſband's name, to repair to the palace, and wait upon the empreſs. The lady, knowing the ring, haſted to the palace, in compliance with the ſuppoſed orders of her huſband. She was then conducted, by ſome perſons employed for that purpoſe, to a remote apartment, where Valentinian, without any regard to her tears and intreaties, robbed her by force of that which was more dear to her than life. Upon her return home, ſhe burſt into a flood of tears, reproaching her huſband in the moſt bitter terms, whom ſhe believed privy to her diſhonour, and his own infamy. Maximus, on the other hand, proteſted his entire ignorance of what had paſſed; and reſolved, at all adventures, to be revenged on the emperor. With this view, he applied to the friends of Ætius, whom Valentinian had lately cauſed to be murdered. Theſe readily entered into the meaſures of Maximus, and accordingly, watching their opportunity, murdered the emperor in the Campus Martius, at Rome.

PRECOP. BELL. VAUD. lib. ii. c. 4.

WHILST Megabyſus was in Thrace, he ſent ſeveral noblemen to Amintas, king of Macedonia, to require him to give earth and water to Darius, king of Perſia. This was the uſual form of one prince's ſubmitting to another. Amintas readily complied with the requeſt, and paid all imaginary honours to the envoys. At an entertainment which he made for them, they deſired, at the end of it, that the ladies might be brought in, which was a thing contrary to the cuſtom of the country: however, the king would not venture to refuſe them. The Perſian noblemen, being heated with wine, did not obſerve a due decorum towards thoſe princeſſes. The king's ſon, whoſe name was Alexander, could not ſee his mother and ſiſters treated in ſuch an indecent manner, without great reſentment and indignation: wherefore, upon ſome pretence or other, he contrived to get the ladies out of the room, with intimation, however, of their returning again ſoon; and had the precaution to get the king, his father, alſo out of the company. In this interval, he cauſed ſome young men to be dreſt like women, and to be armed with poignards, under their garments. No ſooner were the pretended ladies introduced to the company, than the Perſians began to treat them as they had before treated the princeſſes: but their indelicacy and impudence was ſeverely puniſhed; for the Macedonians immediately drew out their poignards, fell violently upon them, and killed not only the noblemen, but every one of their attendants. HEROD. c. xvii. & 21.

AT the taking of the city of Thebes, ſome Thracians having pulled down the houſe of a virtuous lady of quality, Timoclea, by name, carried off all her goods and treaſures. Not ſatisfied with this booty, which was very conſiderable, the captain

captain returned, and having ſeized the lady, raviſhed her in a brutal manner. Still not content, he demanded, whether ſhe had not concealed ſome part of her gold and ſilver? Timoclea, animated by an ardent deſire of revenge for the violation of her chaſtity, replied, "That ſhe had:" and taking him with herſelf only into her garden, ſhewed him a well, telling him, "That the inſtant ſhe ſaw the enemy enter the city, ſhe herſelf had thrown into it the moſt valuable things in her poſſeſſion." The officer, overjoyed at what he heard, drew near the well, and ſtooping down to ſee the depth, Timoclea, who was behind, puſhing him with all her might, threw him into it, and then killed him with great ſtones, which ſhe caſt upon his head. She was ſoon after ſeized by the Thracians, and, being bound in chains, was carried before Alexander the Great. The prince perceived immediately, by her mien, that ſhe was a woman of quality and great ſpirit; for ſhe followed thoſe brutal wretches with a haughty air, and without diſcovering the leaſt fear. Alexander, aſking her who ſhe was; Timoclea replied, "I am ſiſter to Theagines, who died in defence of the liberty of Greece." The king, admiring the noble anſwer of the lady, and ſtill more the action ſhe had done in revenge of her injured virtue, gave orders, that ſhe ſhould have leave to retire wherever ſhe pleaſed, and her children with her.

ROLLIN'S ANT. HIST. vol. vii. p. 13.

OSBERT, king of the Northumbrians, returning one day from the chace, called at the houſe of Bruen Brocard for ſome refreſhment. Brocard, who was a nobleman by birth, and ſuper-intendant of the ſea-coaſt, chanced to be abſent upon duty. His lady, who entertained the king, being a perſon

of great beauty, captivated the heart of the monarch, who gave way to the impulse of a sudden and impure desire. After dinner, he seduced her to a remote apartment, under pretence of having business of a secret nature, which he desired she would communicate to her husband. The lady, suspecting no ill design, retired with the king to receive his commands. As soon as they were alone, he confessed his passion, and ardently pressed her to gratify his wishes. The lady, shocked at such a declaration, told him plainly, "That she loved her husband; and would neither dishonour him, nor prostitute her own person, to gratify the greatest monarch on earth." Finding his strongest protestations, and warmest intreaties, could not shake her resolution, and fearing so favourable an opportunity would never return, he violently ravished her. On Brocard's return, he found his wife bathed in tears; and being informed of the outrage committed on his honour, repaired immediately, with a body of his friends and relations, to court. Surrendering his land and place to the king, he renounced his homage, and declared he would never hold any thing of him as lord for the future. From that time he devoted his whole attention to revenge. He spirited up the Bernicians to a revolt, and instigated them to place Ella on the throne. A bloody war, and dreadful carnage, ensued. RAPIN.

The foregoing examples being extracted from the histories of antient date, may possibly, for that reason, be the less regarded; I will therefore add one, out of too many which I might relate, that happened in our own memory. May it be a sufficient beacon for us to avoid the fatal rock on which this ill-fated youth so unhappily lost his life!

MR.

MR. —— Buckle, a young gentleman of an agreeable perſon, engaging manners, and in other reſpects not without merit, had juſt obtained a cornetcy of dragoons. Being ſoon after quartered at the houſe of a cork-cutter, and taking a fancy to the man's wife, he ſeduced her. The huſband, having too much reaſon to ſuſpect their familiarity, watched his opportunity, and with a knife, which he uſed in his trade, ripped up the bowels of the cornet. FRIENDLY ADVICE TO OFFICERS.

LUXURY.

SENTIMENTS.

THAT which is ſplendor, ſumptuouſneſs, and magnificence, in people of quality, is in private men extravagance, folly, and impertinence.

It is a ſure and antient maxim in politics, That to humour the people, in enervating themſelves with expenſive pleaſures and feaſts, ſhews and luxury, pomp and delicacy, to alienate them from what is ſolid and praiſe-worthy, and contrive baits for their depraved fancies, is to make the greateſt advances to a deſpotic power.

If ſenſuality were pleaſure beaſts are happier than men. Pleaſures unduly taken enervate the ſoul, make fools of the wiſe, and cowards of the brave. A libertine life is not a life of liberty.

So ſtupid and brutiſh, ſo worthleſs and ſcandalous, are too many ſeen in this degenerate age, that grandeur and equipage are looked upon as more ndiſpenſible than charity; and thoſe crea-

tures which contribute merely to our pomp, or our diverſion, are more tenderly and ſumptuouſly maintained, than ſuch as are in neceſſity among ourſelves

Pray what were you made for? (ſays the emperor Aurelius) for your pleaſures? Common ſenſe will not bear ſo ſcandalous an anſwer.

The declenſion of manners in any ſtate is always attended with that of empire and dominion.

EXAMPLES.

WHAT made the Perſian troops in Cyrus's time looked upon to be invincible, was the temperate and hard life to which they were accuſtomed from their infancy. Add to this the influence of the prince's example, who made it his ambition to ſurpaſs all his ſubjects in regularity, was the moſt abſtemious and ſober in his manner of life, as plain in his dreſs, and as much inured to hardſhips and fatigue as any of his ſubjects, and the braveſt and moſt intrepid in the time of action. What might not be expected from a people ſo formed and ſo trained up? By them it was that Cyrus conquered a great part of the world. After all his victories he continued to exhort his army and people not to degenerate from their antient virtue, that they might not eclipſe the glory they had acquired; but carefully preſerve that ſimplicity, ſobriety, temperance, and love of labour, which were the means by which they had obtained it. But, alas, it was not long e're Cyrus himſelf ſowed the firſt ſeeds of that luxury which ſoon overſpread and corrupted the whole nation: for being to ſhew himſelf on a particular occaſion to his new conquered ſubjects, he thought proper, in order to heighten the ſplen-

ſplendor of his regal dignity, to make a pompous diſplay of all the magnificence and ſhew, that could be contrived to dazzle the eyes of the people. Among other things he changed his own apparel, as alſo that of his officers, giving them all garments richly ſhining with gold and purple, inſtead of their Perſian cloaths, which were plain and ſimple. To be all of a piece, the plain and decent furniture of his palace was exchanged for veſſels of gold and ſilver without number, and then the moſt exquiſite meats, the rareſt birds, and the coſtlieſt dainties were procured, though not without an immenſe expence, from the moſt diſtant places. It muſt be acknowledged that the rank of kings requires a ſuitable grandeur and magnificence, which may on certain occaſions be carried even to a degree of pomp and ſplendor: but princes poſſeſſed of real and ſolid merit, have a thouſand ways of making up what they may ſeem to loſe by retrenching ſome part of their outward ſtate and magnificence. Cyrus himſelf had found by experience, that a king is more ſure of gaining reſpect from his people by the wiſdom of his conduct, than by the greatneſs of his expences; and that affection and confidence produce a cloſer attachment to his perſon, than a vain admiration of unneceſſary pomp and grandeur. Be that as it will, Cyrus's laſt example became very contagious; his courtiers, his generals, and officers firſt caught the infection, and in time carried their extravagance and luxury to ſuch an exceſs as was little better than downright madneſs. This taſte for vanity and expence having firſt prevailed at court, ſoon ſpread itſelf into the cities and provinces, and in a little time infected the whole nation, and was one of the principal cauſes of the ruin of that empire which Cyrus himſelf had founded.

What is here ſaid of the fatal effects of luxury is not peculiar to the Perſian empire. The moſt judicious hiſtorians, the moſt learned philoſophers, and the profoundeſt politicians all lay it down as a certain indiſputable maxim, that where-ever luxury prevails, it never fails to deſtroy the moſt flouriſhing ſtates and kingdoms; and the experience of all ages and nations does but too clearly demonſtrate this maxim.

Antient authors ſeem to have ſtrove who ſhould moſt extol the innocence of manners that reigned amongſt the Scythians, by magnificent encomiums.

Homer in particular, whoſe opinion ought to be of great weight, calls them, *The moſt juſt and upright of men.*

That of Horace * I ſhall tranſcribe at large. The poet does not confine it intirely to them, but joins the Getæ with their near neighbours. It is in that beautiful ode where he inveighs againſt the luxury and irregularities of the age he lived in. After having told us that peace and tranquility of mind is not to be procured either by immmenſe riches or ſumptuous buildings, he adds, "An hundred times happier are the Scythians, who roam about in their itinerant houſes, their waggons; and hap-

* Campeſtres melius Scythæ
Quorum plauſtra vagas rite trahunt domos,
Vivunt, et rigidi Getæ;
Immetata quibus jugera liberas
Fruges et cererem ferunt!
Nec cultura placet longior annua
De functumque laboribus
Æquali recreat ſorte vicarius.
Illis matre carentibus
Privignis mulier temperat innocens:
Nec dotata regit virum
Conjux, nec nitido fidit adulterо.
Certo fœdere caſtitas:
Et peccare nefas, pretium mori. Hor. l. iii. Od. 24.

Dos est magna Parentium
Virtus, & metuens alterius viri

pier

pier even are the frozen Getæ. With them the earth, without being divided by land-marks, produceth her fruits, which are gathered in common. There each man's tillage is but of one year's continuance; and when that term of his labour is expired, he is relieved by a ſucceſſor, who takes his place, and manures the ground on the ſame conditions. There the innocent ſtep-mother forms no cruel deſigns againſt the lives of their huſband's children by a former wife. The wives do not pretend to domineer over their huſbands on account of their fortunes, nor are they to be corrupted by the inſinuating language of ſpruce adulterers. The greateſt portion of the maiden, is her father and mother's virtue, her inviolable attachment to her huſband, and her perfect diſregard to all other men. They dare not be unfaithful, becauſe they are convinced that infidelity is a crime, and its reward is death."

Juſtin finiſhes his character of the Scythians with a very judicious reflection: "It is a ſurprizing thing, ſays he, that an happy, natural diſpoſition, without the aſſiſtance of education, ſhould carry the Scythians to ſuch a degree of wiſdom and moderation, as the Grecians could not attain to, neither by the inſtitutions of their legiſlators, nor the rules and precepts of all their philoſophers; and that the manners of a barbarous nation ſhould be preferable to thoſe of a people ſo much improved and refined by the polite arts and ſciences: ſo much more effectual and advantageous was the ignorance of vice in the one, to the knowledge of virtue in the other!"

When we conſider the manners and character of the Scythians, without prejudice, can we poſſibly forbear to look upon them with eſteem and admiration? Does not their manner of living, as to the exte-

exterior part of it at leaſt, bear a great reſemblance to that of the patriarchs, who had no fixed habitation, who had no other occupation than that of feeding their flocks and herds, and who dwelt in tents? Can we believe this people were much to be pitied for not underſtanding, or rather for deſpiſing the uſe of gold and ſilver?* Is it not to be wiſhed, that thoſe metals had for ever lain buried in the bowels of the earth, and that they had never been dug from thence to become the cauſes and inſtruments of all vices and iniquity? Were thoſe nations that had them in the greateſt plenty, more healthful or robuſt than the Scythians? Did they live to a greater age than they? or did they ſpend their lives in greater freedom and tranquility, or a greater exemption from cares and trouble? Quite the reverſe. Let us acknowledge it, to the ſhame of antient philoſophy; the Scythians, who did not particularly apply themſelves to the ſtudy of wiſdom, carried it however to a greater height in their practice, than either the Egyptians, Grecians, or any other civilized nations. They did not give the name of goods or riches to any thing, but what, in a human way of ſpeaking, truly deſerved that title, as health, ſtrength, courage, the love of labour and liberty, innocence of life, ſincerity, an abhorrence of all fraud and diſſimulation; in a word, all ſuch qualities as render a man more virtuous and more valuable.

But at length (who could believe it?) luxury, that might be thought only to thrive in an agreeable and delightful ſoil, penetrated into this rough and uncultivated region, and breaking down the fences,

* Aurum irrepertum & ſic melius ſitum
Cum terra celat, ſpernere fortior
Quam cogere humanos in uſus
Omne ſacrum rapiente dextra. HOR.

which

which the conſtant practice of ſeveral ages founded in the nature of the climate, and the genius of the people had ſet againſt it, did at laſt effectually corrupt the manners of the Scythians, and bring them, in that reſpect, upon a level with other nations where it had long been predominant. It is Strabo that acquaints us with this particular, which is well worth our notice; he lived in the time of Auguſtus and Tiberius: after he had greatly commended the ſimplicity, frugality, and innocence of the ancient Scythians, and their extreme averſion to all diſſimulation and deceit, he owns, that their intercourſe in later times with other nations had extirpated thoſe virtues, and planted the contrary vices in their ſtead. "One would think, ſays he, that the natural effect of ſuch an intercourſe with civilized and polite nations ſhould have conſiſted only in rendering them more humanized and courteous, by ſoftening that air of ſavageneſs and ferocity which they had before; but inſtead of that, it introduced a total diſſolution of manners amongſt them, and quite transformed them into different creatures." It is undoubtedly in reference to this change, that Athenæus ſays, "the Scythians abandoned themſelves to voluptuouſneſs and luxury, at the ſame time that they ſuffered ſelf-intereſt and avarice to prevail amongſt them." Strabo in making the remark abovementioned does not deny but that it was to the Romans and Grecians this fatal change of manners was owing. "Our example, ſays he, has perverted almoſt all the nations of the world: by carrying the refinements of luxury and pleaſure amongſt them, we have taught them inſincerity and fraud, and a thouſand kinds of ſhameful and infamous arts to get money." It is a miſerable talent and a very unhappy diſtinction for a nation through its ingenuity in inventing modes and refining upon every

every thing that tends to nouriſh and promote luxury, to become the corrupter of all its neighbours, and the author as it were of their vices and debauchery. To theſe vices ſucceeded a ſoftneſs and effeminacy which rendered them an eaſy prey to enemies. STRABO l. vii. p. 301, JUST, l. ii. c. 2. ATHEN. l. xii. p. 524. ROLL. ANT. HIST. VOL. iii. 147.

DAVILA tells us that in an interview and ſemblance of treaty with the king of Navarre, Catherine of Medicis broke the prince's power more with the inſiduous gaieties of her court than many battles before had done.

THERE is a ſingle paſſage in Herodotus that might ſupply the place of many examples. When Cyrus had received an account that the Lydians had revolted from him he told Cræſus, with a good deal of emotion, that he had almoſt determined to make them all ſlaves. Cræſus begged him to pardon them: "But," ſays he, "that they may no more rebel or be troubleſome to you, command them to lay aſide their arms, to wear long veſts and buſkins (i. e. to vie with each other in the elegance and richneſs of their dreſs.) Order them to ſing and play on the harp, let them drink and debauch, and you'll ſoon ſee their ſpirits broken and themſelves changed from men to women, ſo that they will no more rebel, or give you any uneaſineſs;" and the event anſwered the advice.

THE luxury of Capua deſtroyed the braveſt army which Italy ever ſaw, fluſhed with conqueſt, and commanded by Hannibal. The moment Capua was taken, that moment the walls of Carthage trembled. They caught the infection, and grew

fond

fond of pleaſure; which rendered them effeminate, and of courſe an eaſy prey to their enemies.

WHAT was it deſtroyed the republic of Athens, but the conduct of Pericles, who, by his pernicious politics, firſt debauched the people's minds with ſhews and feſtivals and all the ſtudied arts of eaſe and luxury, that he might, in the mean time, ſecurely guide the reins of empire, and riot in dominion? He it was that firſt laid the foundation of Philip's power: nor had a man of Macedon ever thought of enſlaving Greece, if Pericles had not firſt made them ſlaves to pleaſure.

IT is to the victory over Antiochus, and the conqueſt of Aſia, that Pliny dates the corruption of the manners of the Roman commonwealth, and of the fatal change that happened in it by introducing at Rome, with the riches it brought thither, a taſte for luxury and voluptuouſneſs. * Aſia, conquered by the arms of Rome, in its turn conquered Rome by its vices. † Foreign riches put an end to the love of induſtry and the antient ſimplicity which had been the principles of its honour and ſtrength. ‡ Luxury which entered Rome as in triumph, with the ſuperb ſpoils of Aſia, brought with it in its train all kinds of diſorders and crimes, made more havock than the moſt numerous armies could have done, and in that manner avenged the conquered

* Armis vicit, vitiis victus eſt. SEN. DE ALEX.

† Prima peregrinos obſcæna pecunia mores
Intulit, et turpi fregerunt ſecula luxu
Divitiæ molles ———

‡ Nullum crimen abeſt facinuſque libidinis, ex quo
Paupertas Roma perit ———
ſævior armis
Luxuria incubuit, victumque ulciſcitur orbem.
JUV. SAT. vi.

globe.

globe. Thus the face of the ſtate was changed, virtue, valour, and diſintereſtedneſs were no longer eſteemed, the oppoſite vices prevailed, and the government from juſt and wiſe became tyrannical and inſupportable *.

ENGLAND is now a rich, victorious, polite, and ſcientific nation. Now therefore is the time that we ought to keep a more than ordinary watchful eye over our manners; and eſtabliſh a few needful reſtraints, to preſerve, *as long as we can*, ſome degree of induſtry, frugality, and fortitude alive among us, that the day may be late in which we are to ſink, for ſink we certainly ſhall, under our proſperity, as the nations of paſt ages have done before us.

WHAT is this ſubtil ſecret poiſon which thus lurks under the pomp of luxury and the charms of pleaſure, and is capable of enervating at the ſame time both the whole ſtrength of the body and the vigour of the mind? It is not very difficult to comprehend why it has this terrible effect. When men are accuſtomed to a ſoft and voluptuous life, can they be very fit for undergoing the fatigues and hardſhips of war? Are they qualified for ſuffering the rigour of the ſeaſons, for enduring hunger and thirſt, for paſſing whole nights without ſleep upon occaſion, for going through continual exerciſe and action, for facing danger and deſpiſing death? The natural effect of voluptuouſneſs and delicacy, which are the inſeparable companions of luxury, is to render them ſubject to a

* Hæc primo paulatim creſcere, interdum vindicari. Poſt, ubi contagio quaſi peſtilentia, invaſit, civitas immutata, imperium, ex juſtiſſimo atque optimo, crudele intolerandumque factum.

SALLUST. BEL. CATIL.

multitude

multitude of false wants and necessities, to make their happiness depend upon a thousand trifling conveniencies and superfluities, which they can no longer be without, and to give them an unreasonable fondness for life on account of a thousand secret ties and engagements that endear it to them, and which by stifling in them the great motives of glory, of zeal for their prince, and love for their country, render them fearful and cowardly, and hinder them from exposing themselves to dangers which may in a moment deprive them of all those things wherein they place their felicity.

MAGISTRATE.

SENTIMENTS.

THE judge in giving his suffrage ought not to consider himself as alone, nor that he is at liberty to pronounce according to his own inclinations; but to represent to himself that he has around him, law, religion, equity, integrity, and fidelity, which form his council, and ought to dictate his words.

In the same manner as the people are subservient to the magistrates, magistrates are subservient to the laws; and it may be truly said, that the magistrate is a speaking law, and the law a mute magistrate.

Religion in a magistrate strengthens his authority, because it procures veneration and gains repute to it; and in all the affairs of this world so much reputation is indeed so much power.

Titles

Titles of honour conferred on ſuch as have no perſonal merit, are at beſt but the royal ſtamp ſet upon baſe metal.

It is not the place that maketh the perſon, but the perſon that maketh the place honourable.

Men muſt have public minds, as well as ſalaries; or they will ſerve private ends at the public coſt. It was Roman virtue that raiſed the Roman glory.

The world is a theatre; the beſt actors are thoſe that repreſent their parts moſt naturally; but the wiſeſt are ſeldom the heroes of the play. It is not to be conſidered who is prince or who is peaſant; but who acts the prince or the peaſant beſt.

EXAMPLES.

BY the taking of Syracuſe all Sicily became a province of the Roman empire; and Sicily would have been happy in being governed by the Romans, if they had always given her ſuch magiſtrates as Cicero, knowing like him in the obligations of his functions, and like him intent upon the due diſcharge of it. It is highly pleaſing to hear him explain himſelf upon this ſubject.

After having invoked the gods as witneſſes of the ſincerity of what he was going to ſay, he proceeds thus, "In all the employments with which the Roman people have honoured me to this day, I have ever thought myſelf obliged, by the moſt ſacred ties of religion, worthily to diſcharge the duties of them. When I was made queſtor, I looked upon that dignity, not as a gratuity conferred upon me for my particular uſe, but as a depoſite confided to my vigilance and fidelity. When I was afterwards ſent to act in that office, I thought

thought all eyes were turned upon me, and that my perſon and adminiſtration were in a manner exhibited as a ſpectacle to the view of all the world; and in this thought I not only denied myſelf all pleaſures of an extraordinary kind, but even thoſe which are authorized by nature and neceſſity. I am now intended for ædile. I call the gods to witneſs that how honourable ſoever this dignity ſeems to me, I have too juſt a ſenſe of its weight not to have more ſolicitude and diſquiet than joy and pleaſure from it: ſo much I deſire to make it appear, that it was not beſtowed upon me by chance or the neceſſity of being filled up; but confided deſervedly by the choice and diſcernment of my country." CIC. VERR. vii. n. 35.

THE young people of Athens, dazzled with the glory of Themiſtocles, Cimon, and Pericles, and full of a wild ambition, after having received for ſome time the leſſons of the Sophiſts, who promiſed to make them great politicians, conceived themſelves capable of every thing, and aſpired at the higheſt employments. One of theſe named Glauco had taken it ſo ſtrongly into his head to enter upon the adminiſtration of public affairs, that none of his friends were able to divert him from a deſign ſo little conſiſtent with his age and capacity. Socrates, meeting him one day, very genteely engaged him in a converſation upon the ſubject. "You are deſirous then of a ſhare in the government of the republic," ſaid Socrates. "True," replied Glauco. "You cannot have a more honourable deſign, anſwered Socrates; for if you ſucceed you will have it in your power to ſerve your friends effectually, to aggrandize your family, and to extend the confines of your country You will make yourſelf known not only to Athens

but

but throughout all Greece, and perhaps your renown, like that of Themiſtocles, may ſpread abroad among the barbarous nations." So ſmooth and inſinuating a prelude was extremely pleaſing to the young man. He ſtaid willingly, and the converſation continued. "Since you deſire to be eſteemed and honoured, no doubt your view is to be uſeful to the public?" "Certainly." "Tell me then I beſeech you, in the name of the gods, what is the firſt ſervice you propoſe to render the ſtate?" As Glauco ſeemed at a loſs, and meditated upon what he ſhould anſwer, "I preſume," continued Socrates, "it is to enrich it, that is to ſay, to augment its revenues." "My very thought." "You are well verſed then undoubtedly in the revenues of the ſtate, and know perfectly to what they amount; you have not failed to make them your particular ſtudy, in order that if a fund ſhould happen to fail by any unforeſeen accident, you might be able to ſupply the deficiency by another." "I proteſt," replied Glauco, "that never entered into my thoughts." "At leaſt you will tell me to what the expences of the republic amount; for you muſt know the importance of retrenching ſuch as are ſuperfluous." "I own," ſays Glauco, "I am as little informed in this point as the other." "You muſt therefore refer your deſign of enriching the ſtate to another time, for it is impoſſible you ſhould do it whilſt you are unacquainted with its revenues and expences." "But," ſaid Glauco, "there is ſtill another means which you have not mentioned; a ſtate may be enriched by the ruin of its enemies." "You are in the right," replied Socrates; "but that depends upon its being the ſtrongeſt, otherwiſe it incurs the danger of loſing what it has. For which reaſon, he who talks of engaging in a war, ought to know the forces on

both

both ſides, that if he finds his own party ſtrongeſt, he may boldly adviſe the war, and if weakeſt, diſſuade the people from undertaking it. Now do you know the ſtrength of our republic, and that of our enemies, by ſea and land? Have you a ſtate of them in writing? Be ſo kind as to let me ſee it." "I have it not at preſent," ſaid Glauco. "I ſee then," ſaid Socrates, "that we ſhall not preſently enter into a war, if you are charged with the government; for you have abundance of enquiries to make, and much pains to go through, before you will reſolve upon it."

He ran over ſeveral other articles no leſs important, with which Glauco was equally unacquainted, till he brought him to confeſs how ridiculous thoſe people were who have the raſhneſs to intrude into government, without any other preparation for the ſervice of the public, than that of an high eſteem for themſelves and an immoderate ambition of riſing to the firſt places and dignities. "Have a care, dear Glauco," ſaid Socrates, "leſt a too warm deſire of honours ſhould deceive you into purſuits that may cover you with ſhame, by ſetting your incapacity and ſlender abilities in full light." Glauco improved from the wiſe admonitions of Socrates, and took time to inform himſelf in private before he ventured to appear in public. This is a leſſon for all ages, and may be very uſeful to perſons in all ſtations and conditions in life.

A MAN muſt be very ſimple to believe that the mechanic arts are not to be acquired without the help of proper maſters, and that the knowledge requiſite in the governing ſtates, which is the higheſt degree of human prudence, demands no previous labour and application. The great care

which

which Socrates took in regard to thoſe who aſpired at public employments, was to form their manners upon the ſolid principles of probity and juſtice; and eſpecially to inſpire them with a ſincere love of their country, with the moſt ardent paſſion for the public good, and an high idea of the power and goodneſs of the gods; becauſe without theſe qualities, all other abilites ſerve only to render men more wicked and more capable of doing evil.

XENOPH. MEMORAB. l. iv. p. 800.

I DO not know whether the young Adraſtus is a good judge; but I know his morals, his pleaſures, and amuſements: he is ſportful, ſprightly, amorous, volatile, and indolent. He conceived an averſion to books in his infancy, which has continued ever ſince; eſpecially law-caſes, reports, and precedents. He is ſomewhat leſs prejudiced againſt pamphlets; he has turned over ſeveral Tragedies and Comedies. He loves good cheer, and above all long ſuppers; he is fond of gaming, dancing, arms, and horſes: no amuſements, but thoſe which are ſedentary, come amiſs to him. You perceive I had my reaſons for acquainting you at firſt that Adraſtus was a magiſtrate; ſince, if you had judged of him only by his picture, you would doubtleſs have taken him for a young officer, or a page of the back-ſtairs.

CLOSE to Adraſtus ſits the gouty Menalippus, an antient judge whoſe knack at determining cauſes by rote, acquired by ſixty years practice, ſerves to ſupply his want of capacity. He knows what a young barriſter would ſay at firſt ſight: he therefore indulges himſelf in a profound ſleep while the cauſe is pleading, and yet gives his opinion of it when it is over. His age and infirmities ſecure him from being perverted by the ſolicitations of the fair;

fair; and on this ſide his integrity is invulnerable. If any charms have the power to ſeduce him, they muſt be the charms of gold: but then the ſum muſt be equivalent to the ſervice; his virtue diſdains the temptation of an ordinary bribe.

There is no reaſon to fear his being influenced to neglect his duty by tenderneſs or compaſſion; or that the remorſe, the anguiſh, and deſpair of the criminal ſhould melt his zeal for juſtice into pity. When a convict is to be ſentenced to capital puniſhment, aſſure yourſelf that he will not loſe the opportunity of doing it: this is an act of that authority of which he is jealous. His heart has been ſo long hardened againſt prayers and tears, he has been ſo long an intrepid ſpectator of executions and death, that he would rather ſend twenty innocent perſons to the gallows, than ſuffer one guilty to eſcape. If there were on the bench twenty ſuch judges as Adraſtus and Menalippus, can it be imagined that innocence would be a ſufficient ſecurity againſt condemnation?

MAGNANIMITY.

SENTIMENTS.

MAGNANIMITY is ſufficiently defined by its name; yet we may ſay of it, that it is the good ſenſe of pride, and the nobleſt way of acquiring applauſe. It renders the ſoul ſuperior to the trouble, diſorder, and emotion which the appearance of great danger might excite; and it is by this quality that heroes maintain their tranquili-

ty, and preſerve the free uſe of their reaſon in the moſt ſurpriſing and dreadful accidents.

It admires the ſame quality in its enemy; and ſame, glory, conqueſts, deſire of opportunities to pardon and oblige their oppoſers, are what glow in the minds of the brave. Magnanimity and courage are inſeparable.

EXAMPLES.

THE inhabitants of Privernum being ſubdued and taken priſoners after a revolt, one of them being aſked by a Roman ſenator, who was for putting them all to death, what puniſhment he and his fellow captives deſerved, anſwered with great intrepidity, "We deſerve that puniſhment which is due to men who are jealous of their liberty, and think themſelves worthy of it." Plautinus perceiving that his anſwer exaſperated ſome of the ſenators, endeavoured to prevent the ill effects of it, by putting a milder queſtion to the priſoner: How would you behave, ſays he, if Rome ſhould pardon you? "Our conduct, replied the generous captive, depends upon yours. If the peace you grant be an honourable one, you may depend on a conſtant fidelity on our parts: if the terms of it be hard and diſhonourable, lay no ſtreſs on our adherence to you." Some of the judges conſtrued theſe words as menaces; but the wiſer part finding in them a great deal of magnanimity, cried out, that a nation whoſe only deſire was liberty, and only fear that of loſing it, was worthy to become Roman. Accordingly a decree paſſed in favour of the priſoners, and Privernum was declared a municipium. Thus the bold ſincerity of one man ſaved his country, and gained it the privilege

vilege of being incorporated into the Roman ſtate. Liv. lib. viii. c. 20, 21.

WHEN Sylla appeared in Rome after the defeat of Marius, and all things gave way to the will of the conqueror, Mucius Scævola alone had courage enough to oppoſe, in Sylla's preſence, the ſentence of condemnation which the ſenators were going to paſs againſt Marius. When the conqueror threatened him with the ſevereſt vengeance if he refuſed to ſubſcribe the decree of proſcription, "You attempt, in vain, ſaid he, to intimidate me with your threatnings. You may let out, if you pleaſe, the little blood that is left in my veins in my old age. Neither the ſight of the armed ſoldiers who ſurround you, nor the fear of any puniſhment you can inflict upon me, ſhall ever force me to declare that hero an enemy to his country to whom Rome is indebted for her ſafety and her moſt glorious conqueſts." VAL. MAX. lib. iii.

SUBRIUS FLAVIUS, the Roman tribune, being impeached for having conſpired againſt the life of the emperor Nero, not only owned the charge, but gloried in it. Upon the emperor's aſking him what provocation he had given him to plot his death? "Becauſe I abhorred thee, ſaid Flavius, though there was not in the whole army one more zealouſly attached to thee than I, ſo long as thou didſt merit affection; but I began to hate thee when thou becameſt the murderer of thy mother, the murderer of thy brother and wife, a charioteer, a comedian, an incendiary, and a tyrant." Tacitus tells us, that the whole conſpiracy afforded nothing which proved ſo bitter and pungent to Nero as this reproach. He ordered Flavius to be immediately put to death, which he

ſuffered with amazing intrepidity. When the executioner deſired him to ſtretch out his neck valiantly, "I wiſh, replied he, thou mayſt ſtrike as valiantly."

SULPICIUS ASPER, the centurion, another of the conſpirators, being aſked by Nero, Why he had conſpired againſt him? anſwered in a few words: "Becauſe there was no other relief againſt thy abominable enormities."

WHILE Athens was governed by the thirty tyrants, Socrates the philoſopher, was ſummoned to the ſenate-houſe, and ordered to go with ſome other perſons, whom they named, to ſeize one Leon, a man of rank and fortune, whom they determined to put out of the way, that they might enjoy his eſtate. This commiſſion Socrates flatly refuſed, and not ſatisfied therewith, added alſo his reaſons for ſuch refuſal. "I will never willingly, ſaid he, aſſiſt an unjuſt act." Chericles ſharply replied, "Doſt thou think, Socrates, to talk always in this high ſtyle, and not to ſuffer?" "Far from it, added he, I expect to ſuffer a thouſand ills, but none ſo great as to do unjuſtly." LIFE OF SOCRATES.

ARISTOTLE having fallen under Alexander's diſpleaſure, that prince wrote a letter, accuſing him in very ſevere terms to Antipater, yet ſuch was his magnanimity, firmneſs, and regard to truth, that when he acquainted Alexander with the death of Ariſtotle, he gave a noble character of that philoſopher, which he cloſed with theſe words; "Beſides the marvellous talents wherewith the mind of that truly great man was adorned, this was peculiar to him, that he acquired the good-

good-will of every man who knew him;" thereby tacitly accuſing Alexander of indulging unreaſonable prejucices. DIODOR. SICUL.

ALEXANDER the Great, having totally defeated the numerous army of Porus, an Indian prince, of great courage and prudence, deſired to ſee him. After much intreaty, Porus conſented, and accordingly ſet forward. Alexander, who had been told of his coming, advanced forward in order to receive him, with ſome of his train. Being come pretty near, Alexander ſtopped, purpoſely to take a view of his ſtature and noble mien, he being much above the common height *. Porus did not ſeem dejected at his misfortune, but came up with a reſolute countenance, like a valiant warrior, whoſe courage in defending his dominions ought to acquire him the eſteem of the brave prince who had taken him priſoner. Alexander ſpoke firſt, and with an auguſt and gracious air aſked him, "How he deſired to be treated?" "Like a king," replied Porus. "But, continued Alexander, do you aſk nothing more?" "No, replied Porus, all things are included in that ſingle word." Alexander ſtruck with this greatneſs of ſoul, the magnanimity of which ſeemed heightened by diſtreſs, did not only reſtore him his kingdom, but annexed other provinces to it, and treated him with the higheſt teſtimonies of honour, eſteem, and friendſhip. Porus was faithful to him till his death. It is hard to ſay, whether the victor or the vanquiſhed beſt deſerved praiſe on this occaſion.

WHEN the Scythian ambaſſadors waited on Alexander the Great, they gazed attentively upon

* Hiſtory ſays he was ſeven feet and a half high. QUINT. CURT. JUSTIN.

him for a long time without ſpeaking a word, being very probably ſurpriſed (as they formed a judgment of men from their air and ſtature) to find that his did not anſwer the high idea they entertained of him from his fame. At laſt, the oldeſt of the ambaſſadors addreſſed him thus. "Had the gods given thee a body proportionable to thy ambition, the whole univerſe would have been too little for thee. With one hand thou wouldſt touch the Eaſt, and with the other the Weſt, and, not ſatisfied with this, thou wouldſt follow the Sun, and know where he hides himſelf. But what have we to do with thee? we never ſet foot in thy country. May not thoſe who inhabit woods be allowed to live without knowing who thou art, and whence thou comeſt? We will neither command over, or ſubmit to any man. And that thou mayeſt be ſenſible what kind of people the Scythians are, know, that we received from heaven, as a rich preſent, a yoke of oxen, a plow-ſhare, a dart, a javelin, and a cup. Theſe we make uſe of, both with our friends and againſt our enemies. To our friends we give corn, which we procure by the labour of our oxen; with them we offer wine to the gods in our cup; and with regard to our enemies, we combat them at a diſtance with our arrows, and near at hand with our javelins. But thou, who boaſteſt thy coming to extirpate robbers, thou thyſelf art the greateſt robber upon earth. Thou haſt plundered all nations thou overcameſt: thou haſt poſſeſſed thyſelf of Lydia, invaded Syria, Perſia, and Bactriana; thou art forming a deſign to march as far as India, and now thou comeſt hither to ſeize upon our herds of cattle. The great poſſeſſions thou haſt only make thee covet more eagerly what thou haſt not. If thou art a god thou oughteſt to do good to mortals, and not

not deprive them of their poſſeſſions. If thou art a meer man, reflect always on what thou art. They whom thou ſhall not moleſt will be thy true friends, the ſtrongeſt friendſhips being contracted between equals; and they are eſteemed equals who have not tried their ſtrength againſt each other: but do not imagine that thoſe whom thou conquereſt can love thee." This is Alexander's exact character, and in which there is nothing to be rejected. Q. CURT.

ALEXANDER, notwithſtanding his boundleſs ambition, was poſſeſſed of many excellent qualities. In a very difficult march, at the head of a ſmall body of horſe, when he purſued Darius, he met ſome Macedonians who were carrying water in goat-ſkins upon mules. Theſe Macedonians perceiving their prince was almoſt parched with thirſt, occaſioned by the raging heat, the ſun being then at the meridian, immediately filled a helmet with water, and were running to preſent him with it: Alexander aſking, to whom they were carrying all that water? they replied, "We were going to carry it to our children, but do not let your majeſty be uneaſy, for if your life is but ſaved, we ſhall get children enough, in caſe we ſhould loſe theſe." At theſe words Alexander takes the helmet, and looking quite round him, he ſaw all his horſemen hanging down their heads, and with eyes fixed earneſtly on the liquor he held, ſwallowed it, as it were, with their glances; upon which he returned it, with thanks, to thoſe who had offered it him, and did not drink ſo much as a ſingle drop, but ſaid, "There is not enough for my whole company; and ſhould I drink alone it would make the reſt be thirſtier, and they will quite die away." The officers who were on horſe-

back round him, ſtruck in the moſt ſenſible manner with this wonderful temperance and magnanimity, intreated him with ſhouts to lead them wherever he thought fit, and not ſpare them in any manner; that now they were not in the leaſt tired, nor felt the leaſt thirſt; and that as long as they ſhould be commanded by ſuch a king, they could not think themſelves mortal men. Such ſentiments as theſe, which ariſe from a generous and tender diſpoſition, reflect a greater honour on a prince than the greateſt victories and conqueſts. PLUT. IN ALEX.

POLYXENUS, Dionyſius's brother-in-law, who had married his ſiſter Theſta, having joined in a conſpiracy againſt him, fled from Sicily, to avoid falling into the tyrant's hands. Dionyſius ſent for his ſiſter, and reproached her very much for not appriſing him of her huſband's intended flight, as ſhe could not be ignorant of it. She replied, without expreſſing the leaſt ſurpriſe and fear, "Have I then appeared ſo bad a wife to you, and of ſo mean a ſoul, as to have abandoned my huſband in his flight, and not to have deſired to ſhare in his dangers and misfortunes? No! I knew nothing of it! or I ſhould have been much happier in being called the wife of Polyxenus the exile, in all places, than in Syracuſe, the ſiſter of the tyrant."

Dionyſius could not but admire an anſwer ſo full of ſpirit and generoſity; and the Syracuſans, in general, were ſo charmed with her magnanimity, that after the tyranny was ſuppreſſed, the ſame honours, equipage, and train of a queen, which ſhe had before, were continued to her during her life; and after her death, the whole people attended her body to her tomb, and honoured her funeral

ral with an extraordinary appearance. PLUT. IN DION.

RICHARD the First, king of England, having inveſted the caſtle of Chalus, was ſhot in the ſhoulder with an arrow; an unſkilful ſurgeon endeavouring to extract the weapon, mangled the fleſh in ſuch a manner, that a gangrene enſued. The caſtle being taken, and perceiving he ſhould not live, he ordered Bertram de Gourdon, who had ſhot the arrow, to be brought into his preſence. Bertram being come: "What harm, ſaid the king, did I ever do thee, that thou ſhouldſt kill me?" The other replied with great magnanimity and courage, "You killed with your own hand my father and two of my brothers, and you likewiſe deſigned to have killed me. You may now ſatiate your revenge. I ſhould chearfully ſuffer all the torments that can be inflicted, were I ſure of having delivered the world of a tyrant, who filled it with blood and carnage." This bold and ſpirited anſwer ſtruck Richard with remorſe. He ordered the priſoner to be preſented with one hundred ſhillings and ſet at liberty; but Maccardec, one of the king's friends, like a true ruffian, ordered him to be flead alive. RAPIN, A.D. 1199.

ONE of the favourities of king Henry V. when prince of Wales, having been indicted for ſome miſdemeanor, was condemned, notwithſtanding all the intereſt he could make in his favour; and he was ſo incenſed at the iſſue of the trial, that he ſtruck the judge on the bench. This magiſtrate, whoſe name was Sir William Gaſcoign, acted with a ſpirit becoming his character. He inſtantly ordered the prince to be committed to priſon: and young Henry by this time, ſenſible of the inſult he

had offered the laws of his country, ſuffered himſelf to be quietly conducted to gaol by the officers of juſtice. The king, (Henry IV.) who was an excellent judge of mankind, was no ſooner informed of this tranſaction, than he cried out in a tranſport of joy, "Happy is the king who has a magiſtrate poſſeſſed of courage to execute the laws; and ſtill more happy, in having a ſon who will ſubmit to ſuch chaſtiſement!" HIST. ENG.

THE love of liberty, and a true devotion to its cauſe, ſeems to have been implanted by nature in the breaſts of our forefathers; it ſhone in the perſon and characters of the Silures, a powerful, hardy, and warlike nation, who inhabited the counties of Hereford, Monmouth, and the adjacent provinces of South-Wales. It ſhone particularly in the character and perſon of their monarch Caractacus, a prince of noble birth and an undaunted ſpirit. Though his forces were inferior to the Romans, who invaded his dominions, yet he defended himſelf with invincible bravery for nine years ſucceſſively: but being at laſt defeated in a pitched battle with Oſtorius, he fled to his mother-in-law Cartiſmundua, queen of the Brigantines, who treacherouſly ſeized his perſon, and betrayed him to the Romans, by whom he was ſent with the reſt of his family, in chains, to Rome. The behaviour of Caractacus in that metropolis of the world, was truly great. When brought before the emperor, he appeared with a manly, decent, and compoſed countenance, and addreſſed himſelf to Claudius in the following harangue;

"If in my proſperity the moderation of my conduct had been equivalent to my birth and fortune, I ſhould have come into this city not as a captive but as a friend: nor would you, Cæſar, have

have disdained the alliance of a man born of illustrious ancestors, and ruler over several nations. My present fate is to me dishonourable, to you magnificently glorious. I once had horses; I once had men; I once had arms; I once had riches: can you wonder I should part with them unwillingly? Although as Romans, you may aim at universal empire, it does not follow, that all mankind must tamely submit to be your slaves. If I had yielded without resistance, neither the perverseness of my fortune, nor the glory of your triumph, had been so remarkable. Punish me with death, and I shall soon be forgotten. Suffer me to live, and I shall remain an everlasting monument of your clemency."

The manner in which this noble speech was delivered, affected the whole audience, and made such an impression on the emperor, that he ordered the chains of * Caractacus and his family to be taken off: and Agrippina, who was more than an equal associate in the empire, not only received the captive Britons with great marks of kindness and compassion, but confirmed to them the enjoyment of their liberty. TACITUS.

* As every thing relating to so great a man deserves notice, it would be injurious not to mention the reflection he made on viewing the city, and admiring the beauties of Rome. "Nothing, says he, surprises me so much, as that the Romans, who have such magnificent palaces of their own, should envy the wretched huts and cabins of the Britons."

PATIENCE.

SENTIMENTS.

THE evils by which life is imbittered, may be reduced to theſe four. 1. Natural evils; or thoſe to which we are by nature ſubject as men and as periſhable animals. The greateſt of theſe are, the death of thoſe whom we love, and of ourſelves. 2. Thoſe from which we might be exempted by a virtuous and prudent conduct, but which are the inſeparable conſequences of imprudence or vice, which we ſhall call puniſhments; as infamy proceeding from fraud, poverty from prodigality, debility and diſeaſe from intemperance. 3. Thoſe by which the fortitude of the good are exerciſed, ſuch as the *perſecutions* raiſed againſt them by the wicked. To theſe may be added, 4. The oppoſition againſt which we muſt perpetually ſtruggle, ariſing from the diverſity of ſentiments, manners, and characters of the perſons among whom we live.

Under all theſe evils patience is not only neceſſary but uſeful; it is neceſſary, becauſe the laws of nature have made it a duty, and to murmur againſt natural events is to affront Providence; it is uſeful, becauſe it renders our ſufferings lighter, ſhorter, and leſs dangerous.

Is your reputation ſullied by inviduous calumnies? rejoice that your character cannot ſuffer but by falſe imputations. You are arraigned in a court of judicature, and are unjuſtly condemned:

paſſion

paſſion has influenced both your proſecutor and your judge, and you cannot forbear repining that you ſuffer, although innocent. But would it have been better that you ſhould have ſuffered being guilty? Would the greateſt misfortune that can befal a virtuous man, be to you a conſolation? The opulence of a villain, the elevated ſtation to which he is raiſed, and the honours that are paid to him, excite your jealouſy, and fill your boſom with repinings and regret. What! ſay you, are riches, dignity, and power reſerved for ſuch wretches as this! Ceaſe theſe groundleſs murmurs. If the poſſeſſions you regret were real benefits, they would be taken from the wicked and transferred to you. What would you ſay of a ſucceſsful hero, who having delivered his country, ſhould complain, that his ſervices were ill requited, becauſe a few ſugar-plumbs were diſtributed to ſome children in his preſence, of which they had not offered him a ſhare? Ridiculous as this would appear, your complaints are no better founded. Has *the Lord of all* no reward to confer on you, but periſhable riches and empty precarious honour?

It is fancy, not the reaſon of things, that makes life ſo uneaſy to us. It is not the place nor the condition, but the mind alone that can make any body happy or miſerable.

He that values himſelf upon conſcience, not opinion, never heeds reproaches. When I am evil ſpoken of, I take it thus: if I have not deſerved it, I am never the worſe; if I have, I will mend.

Men will have the ſame veneration for a perſon that ſuffers adverſity without dejection, as for demoliſhed temples, the very ruins whereof are reverenced and adored.

A virtuous and well-diſpoſed perſon, like to good metal, the more he is fired, the more he is refined;

refined; the more he is oppoſed, the more he is approved: wrongs may well try him and touch him, but cannot imprint in him any falſe ſtamp.

The man therefore who poſſeſſes this virtue (patience) in this ample ſenſe of it, ſtands upon an eminence, and ſees human things below him; the tempeſt indeed may reach him, but he ſtands ſecure and collected againſt it upon the baſis of conſcious virtue, which the ſevereſt ſtorms can ſeldom ſhake, and never overthrow.

Reſign'd in ev'ry ſtate
With patience bear, with prudence puſh your fate;
By ſuffering well our fortune we ſubdue,
Fly when ſhe frowns, and when ſhe calls purſue.

EXAMPLES.

TIBERIUS, the Roman emperor, at the beginning of his reign, acted in moſt things like a truly generous good-natured and clement prince. All ſlanderous reports, libels, and lampoons upon him and his adminiſtration, he bore with extraordinary patience, ſaying, "That in a free ſtate the thoughts and tongues of every man ought to be free:" and when the ſenate would have proceeded againſt ſome who had publiſhed libels againſt him, he would not conſent to it, ſaying, "We have not time enough to attend to ſuch trifles: if you once open a door to ſuch informations, you will be able to do nothing elſe; for under that pretence, every man will revenge himſelf upon his enemies, by accuſing him to you." Being informed that one had ſpoken detractingly of him: "If he ſpeaks ill of me, ſays he, I will give him as good an account of my words

words and actions as I can; and if that is not ſufficient, I will ſatisfy myſelf with having as bad an opinion of him as he has of me." Thus far even Tiberius may be an example to others.

VESPATIAN, the Roman emperor, never ſought to revenge the affronts which he had ſuffered in the reign of Nero, but generouſly forgave all who had injured or reviled him. Being in that prince's reign forbid the court, and not knowing what to do, he had recourſe to Phæbus, the emperor's freedman, aſking him, whither he ſhould go? Phæbus returned him no other anſwer, but that he might go hang himſelf, and thruſt him out of his room. The freedman coming to beg his pardon, after he was made emperor, Veſpatian was provoked no farther, than to bid him begone in the ſame terms.

One Mucianus, having given the emperor juſt cauſe to be offended, he complained of him to a friend, but ended his complaints with theſe remarkable words; "Yet I myſelf am but a man, and conſequently not free from blame." SUET. c. viii. ix. &c.

TITUS, the ſon of Veſpatian, followed his father's example in this reſpect, not ſuffering any perſon to be proſecuted for ſpeaking diſreſpectfully of him. "If they blacken my character undeſervedly, ſays he, they ought rather to be pitied than puniſhed; if deſervedly, it would be a crying piece of injuſtice to puniſh them for ſpeaking truth."

OF all the philoſophers which the ſect of the Stoics ever produced, Epictetus is by far the moſt renowned. He is ſuppoſed to have been a native

of Hierapolis in Phrygia, was for ſome time a ſlave, and belonged to Epaphroditus, one of Nero's life-guard. He reduced all his philoſophy to two points only, viz. "To ſuffer evils with patience, and enjoy pleaſures with moderation," which he expreſſed with theſe two celebrated words, ἀνέχου καὶ ἀπέχου; that is, bear and forbear. Of the former he gave a memorable example. As his maſter was one day ſqueezing his leg, in order to torment him, Epictetus ſaid to him very calmly, "You will break my leg;" which happening accordingly; "Did not I tell you, ſaid he, ſmiling, that you would break my leg?" ORIG. IN CELS. l. vii. SUID. p. 996.

ONE of the moſt diſtinguiſhing qualities of Socrates, was a tranquility of ſoul, that no accident, no loſs, no injury, no ill treatment, could ever alter. Some have believed that he was by nature haſty and paſſionate, and that the moderation to which he had attained, was the effect of his reflections and endeavours to ſubdue and correct himſelf; which would ſtill add to his merit.

* Seneca tells us, that he had deſired his friends to apprize him whenever they ſaw him ready to fall into a paſſion, and that he had given them that privilege over him which he took himſelf with them †. Indeed the beſt time to call in aid againſt rage and anger, that have ſo violent and ſudden a power over us, is when we are yet ourſelves and in cool blood. At the firſt ſignal, the beſt animadverſion, he either ſoftened his tone or was ſilent. Finding himſelf in great emotion againſt a ſlave, I would beat you, ſays he, if I

* Seneca de Ira, l. iii. c. 35.

† Contra potens malum & apud nos gratioſum, dum conſpicimus, & noſtri ſumus, advocemus.

were

were not angry." Having received a box on the ear, he contented himſelf, with only ſaying with a ſmile, "It is a misfortune not to know when to put on an helmet." Socrates meeting a gentleman of rank in the ſtreet, ſaluted him, but the gentleman took no notice of it. His friends in company, obſerving what paſſed, told the philoſopher, who did not take it at all amiſs, "That they were ſo exaſperated at the man's incivility, that they had a good mind to reſent it." But he very calmly made anſwer, "If you meet any perſon on the road in a worſe habit of body than yourſelf, would you think that you had reaſon to be enraged at him on that account; if not, pray then, what greater reaſon can you have for being incenſed at a man of a worſe habit of mind than any of yourſelves." But without going out of his houſe, he found enough to exerciſe his patience in all its extent. Xantippe, his wife, put it to the ſevereſt proofs, by her captious, paſſionate, violent diſpoſition. Never was woman of ſo furious and fantaſtical a ſpirit, and ſo bad a temper. There was no kind of abuſe or injurious treatment which he had not to experience from her. She was once ſo tranſported with rage againſt him, that ſhe tore off his cloak in the open ſtreet. Whereupon his friends told him, that ſuch treatment was inſufferable, and that he ought to give her a ſevere drubbing for it. "Yes, a fine piece of ſport indeed, ſays he, while ſhe and I were buffeting one another, you in your turns, I ſuppoſe, would animate us on to the combat; while one cried out, well done Socrates, another would ſay, well bit Xantippe." At another time having vented all the reproaches her fury could ſuggeſt, he went out and ſat before the door. His calm and unconcerned behaviour did but irritate her ſo much the more,

and

and in the excefs of her rage, fhe ran up ftairs and emptied the —— pot upon his head; at which he only laughed, and faid, "That fo much thunder muft needs produce a fhower *." Alcibiades, his friend, talking with him one day about his wife, told him, he wondered how he could bear fuch an everlafting fcold in the fame houfe with him? he replied, "I have fo accuftomed myfelf to expect it, that it now offends me no more than the noife of the carriages in the ftreets." The fame difpofition of mind was vifible in other refpects, and continued with him to his laft moments. When he was told, that the Athenians had condemned him to die, he replied, without the leaft emotion, "and nature them." Apollodorus, one of his friends and difciples, having expreffed his grief for his dying innocent, "What, replied he, with a fmile, would you have had me die guilty?"

This fentence did not fhake the conftancy of Socrates in the leaft †. "I am going," fays he, addreffing himfelf to his judges with a noble tranquility, "to fuffer death by your order, to which nature had condemned me from the firft moment of my birth; but my accufers will fuffer no lefs from infamy and injuftice by the decrees of truth." When the deadly potion was brought him, he drank it off with an amazing tranquility and a ferenity of afpect not to be expreffed or even conceived.—Till then his friends, with great violence to themfelves, had refrained from tears; but after he had drank the poifon, they were no longer their own maflers, and wept abundantly. Apollodorus, who had been in tears for fome time, began then to lament with fuch exceffive grief, as pierced the

* Diog. in Socrat.
† Plato in Apolog. p. 39.

hearts

hearts of all that were preſent. Socrates alone remained unmoved, and even reproved his friends, though with his uſual mildneſs and good nature. "What are you doing," ſaid he to them, "I admire at you. Ah! what is become of your virtue? was it not for this I ſent away the women, that they might not fall into theſe weakneſſes; for I have always heard ſay that we ought to die peaceably and bleſſing the gods? Be at eaſe, I beg of you, and ſhew more conſtancy and reſolution." Thus died Socrates, the wiſeſt and the beſt man the heathen world could ever boaſt of.

PHILIP, king of Macedon, diſcovered great moderation even when he was ſpoken to in ſhocking and injurious terms. At the cloſe of an audience which he gave to ſome Athenian ambaſſadors who were come to complain of ſome act of hoſtility, he aſked whether he could do them any ſervice? "The greateſt ſervice thou couldſt do us," ſaid Demochares, "will be to hang thyſelf." Philip, though he perceived all the perſons preſent were highly offended at theſe words, made the following anſwer, with the utmoſt calmneſs of temper, "Go, tell your ſuperiors, that thoſe who dare make uſe of ſuch inſolent language, are more haughty and leſs peaceably inclined than thoſe who can forgive them." SENEC. DE IRA.

TO ſet the foregoing examples in the moſt ſtriking point of view, let us compare them with the conduct of Roſina. She confeſſes that her temper is warm; but the public, leſs tender in the choice of expreſſions, calls her warmth of temper rage, fury, and frenzy. She has never once reflected that to render our own temper yielding and gentle is the way to meet with leſs oppoſition from the

the tempers of others—That mildneſs, forbearance, and an eaſy unaſſuming humanity with regard to the imperfections of others, is a virtue of the faireſt complexion, and the beſt ornament of imperfect creatures—She forgets that the univerſe was not made meerly to contribute to her pleaſure. Whatever ſhe deſires, ſhe imagines to be her due; and whatever diſappoints this extravagant expectation, ſhe treats as outrage and inſult. A child cries, Roſſina loſes all patience, "what ſqualing brat is this, away with it this moment!" A ſervant breaks a glaſs, "what a ſtupid clumſy wretch! begone out of my ſight—pay him his wages."—She is accidentally alone, and ſolitude becomes irkſome, and immediately her abſent friends are upbraided: "Where is now the ungrateful Doris? What is become of the negligent Agatha? Where is the falſe Euphorbus amuſing himſelf? What is the perfidious Sylvander doing? What cold friends! in what a forlorn ſituation do they leave me! But I renounce them, and will ſee them no more." Capricious fickle Roſina! What ſhe deſired yeſterday, is to-day her averſion; her only conſtant wiſh is, that all the changes of her will may be divined and gratified. This is attempted, but in vain; to gueſs at her deſires, is almoſt always to be miſtaken: and if by chance they are known, to gratify them is a fruitleſs attempt; ſomething is always wrong, the ſervice is delayed too long, it is precipitated with too much haſte, or it is not performed with a good grace; careſs her, you are too free; treat her with reſerve, and you neglect or diſdain her; viſit her but ſeldom, ſhe complains of you with all the bitterneſs of reſentment; if your viſits are too frequent, you fatigue her; and when you diſoblige her, you are immediately made ſenſible of her diſpleaſure by a torrent of invectives, reproaches, and exclamations.

tions. Leave her to grow cool by degrees; to attempt to appeaſe, is to increaſe her paſſion. When her rage has ſubſided, you will riſque leſs by remonſtrance, but you will not gain more. Her anſwer will be, "You muſt allow that I was right in the main: why do not people take more care? I confeſs I am a little haſty: but this is not a great fault—you muſt take me as I am."

PATRIOTISM, or LOVE of one's COUNTRY.

SENTIMENTS.

LOVE of our country is one of the nobleſt paſſions that can warm and animate the human breaſt. It includes all the limited and particular affections to our parents, children, friends, neighbours, fellow citizens, and countrymen. It ought to direct and limit their more confined and partial actions within their proper and natural bounds, and never let them encroach on thoſe ſacred and firſt regards we owe to the great public to which we belong. Were we ſolitary creatures detached from the reſt of mankind, and without any capacity of comprehending a public intereſt, or without affections leading us to deſire and purſue it, it would not be our duty to mind it, nor criminal to neglect it. But, as we are parts of the public ſyſtem, and are not only capable of taking in large views of its intereſts, but by the ſtrongeſt affections connected with it, and prompted to take a ſhare of its

its concerns, we are under the moſt ſacred ties to proſecute its ſecurity and welfare with the utmoſt ardor, eſpecially in times of public trial.

This love of our country does not import an attachment to any particular ſoil, climate, or ſpot of earth, where perhaps we firſt drew our breath, though thoſe natural ideas are often aſſociated with the moral ones, and, like external ſigns or ſymbols, help to aſcertain and bind them, but it imports an affection to that moral ſyſtem, or community, which is governed by the ſame laws and magiſtrates, and whoſe ſeveral parts are variouſly connected one with the other, and all united upon the bottom of a common intereſt.

Wherever this love of our country prevails in its genuine vigour and extent, it ſwallows up all ſordid and ſelfiſh regards; it conquers the love of eaſe, power, pleaſure, and wealth; nay when the amiable partialities of friendſhip, gratitude, private affection, or regards to a family, come in competition with it, it will teach us to ſacrifice all, in order to maintain the rights, and promote and defend the honour and happineſs of our country.

To purſue therefore our private intereſts in ſubordination to the good of our country; to be examples in it of virtue, and obedient to the laws; to chuſe ſuch repreſentatives as we apprehend to be the beſt friends to its conſtitution and liberties; and if we have the power, to promote ſuch laws as may improve and perfect it; readily to embrace every opportunity for advancing its proſperity; chearfully to contribute to its defence and ſupport; and, if need be, to die for it: theſe are among the duties which every man, who has the happineſs to be a member of our free and proteſtant conſtitution, owes to his country.

EXAM-

EXAMPLES.

WAR having been proclaimed between the Romans and the Albans, both armies met: but Fuffetius, or, as others call him, Suffetius, the Alban king, having received advice that the Veientes and Fidenates were preparing to attack both armies when they ſhould be weakened by a battle, communicated this intelligence to Tullus, king of the Romans, who declared he had received the ſame information. Upon this diſcovery both conſented to end their quarrel in an amicable manner, and expreſſed a willingneſs to unite the two nations; but, in order to make the union more durable and perfect, Tullus propoſed, that all, or at leaſt the chief families of Alba, ſhould remove to Rome; or in caſe they were unwilling to leave their native city, that one common-council ſhould be eſtabliſhed to govern both cities, under the direction of one of the two ſovereigns. Fuffetius took aſide thoſe who attended him, to conſult with them about this propoſal: but though they were willing to come to an union with the Romans, abſolutely refuſed to leave Alba; ſo that the only difficulty remaining, was to ſettle which city ſhould have the ſuperiority. Fuffetius ſpoke in favour of Alba, alledging that ſhe was the metropolis, or mother city; whereas Rome was only a colony. Tullus urged in behalf her ſuperiority in wealth and power, and in the cloſe of his ſpeech propoſed to terminate the diſpute by a ſingle combat between himſelf and Fuffetius. The Alban general, not caring to end the liſt with Tullus, declined his offer, and made a new propoſal; which was, that three champions ſhould be choſen out of each camp to decide

decide the difference, and to this Tullus agreed.

The agreement was no ſooner known in the two armies, than it excited a ſtrong emulation among the young warriors for the honour of being choſen to this important combat; but while the choice of the champions was yet in ſuſpence, Fuffetius caſt his eyes upon three Albans, whoſe birth had ſomething wonderful in it. Dionyſius Halicarnaſſenſis gives us the following account of it *.

Sequinius, an illuſtrious citizen of Alba, had two daughters; one he married to Curiatius, a citizen of Alba, and the other to Horatius, a citizen of Rome. Theſe two ſiſters were brought to bed on the ſame day, each of three male children, who were now in the flower of their age, and remarkable for their ſtrength and dexterity. The Alban general therefore, imagining that the gods had brought them into the world, on purpoſe to determine the fate of their reſpective countries with their ſwords, communicated his thoughts to the king of Rome, and exhorted him to pitch upon the three Horatii, as he had fixed his choice on the three Curiatii. Tullus accordingly propoſed the matter to the Horatian family, but would lay no reſtraint upon them. The three young heroes anſwered, that they could not diſpoſe of their lives without his conſent from whom they had received them. Old Horatius, the father of the three brothers, was under no ſmall apprehenſion of a combat, wherein much of the blood of his family would be ſpilt, and, as an additional matter of concern, one of his daughters was betrothed to one of the Curiatii. However, the love of his country getting the better of all

* Dion. Hal. l. iii. p. 148. Livy, l. i. c. 25, 26.

other

other conſideration, he left his children to their own choice; and when he underſtood that they, following the example of the Curiatii, preferred a glorious death, or important victory, to an inglorious life, he lift up his eyes to heaven, and embracing his children, cried out, "I am an unhappy father," and then commanded them to declare his conſent to the king.

And now the combat of the Horatii and Curiatii being proclaimed in both camps, Tullus led the former, and Fuffetius the latter, the people ſtrewing the way, as they paſſed, with flowers, and putting garlands on their heads; for they were looked upon as victims who had voluntarily devoted themſelves for their country. A great plain lying between the two camps was choſen for the place of the combat; and the two kings advanced with their champions and feciales to the middle of it, where, before the engagement began, they concluded a treaty. This done, the Roman and Alban champions advanced with a ſlow pace each towards his antagoniſt; but when the people expected to ſee them engage, they quitted their arms, and flew to embrace each other with all the marks of the moſt tender and ſincere friendſhip. At this moving ſight, the ſpectators, not able to refrain their tears, began to complain of their kings for engaging ſo near and affectionate relations to ſhed each others blood. But the tenderneſs of the young heroes did not abate their courage: each of them returned to his arms, and choſe his adverſary. The eldeſt of the Horatii engaged the eldeſt of the Curiatii, and the other two choſe their adverſaries after the ſame manner, according to their age *. The noiſe of their arms was already

* i. e. By the order in which the laws placed twins.

heard at a great diſtance, and the air rung with a confuſed mixture of ſhouts and acclamations from both camps, as either of the combatants appeared to have the advantage. The ſkill and dexterity of the champions kept the victory long in ſuſpence. At length, the eldeſt of the Horatii received a mortal wound, and fell. At this ſight the Albans triumphed, and their joyful acclamations threw the Romans into the utmoſt conſternation, which was ſoon after changed into deſpair, when they ſaw the ſecond Horatius, pierced through by another of the Curiatii, expire on the body of his brother: but the three Alban brothers were all wounded, and the remaining Horatius, unhurt and vigorous. However, not thinking himſelf a match for the three brothers together, he made uſe of a ſtratagem to ſeparate them: he cunningly retreated, as if he fled, and the Curiatii purſuing him, but at unequal diſtances, as their wounds allowed them, the Roman champion, turning ſhort upon them, ſlew them all, before one could come up to the aſſiſtance of the other; and, big with this victory, ſeized the ſpoils of the vanquiſhed, while the Roman camp reſounded with joyful acclamatians in honour of their hero *. Thus Rome gained the ſuperiority over Alba, her mother city, which Fuffetius acknowledged on the field of battle, ſaluting king Tullus as his ſovereign, and aſking him, what were his commands?

SO deeply was the love of his country impreſſed on the mind of Alexander, the Roman emperor, that he is ſaid never to have given any public office

* Dionyſius Halicarnaſſenſis ſays, that one of the Curiatii was killed in the beginning of the combat; ſo that there were but two Curiatii left to encounter the Horatius who was conqueror. But all the Latin hiſtorians contradict him in this particular, and we have choſen to follow the greater number.

out

out of favour or friendſhip; but to have employed ſuch only as were both by himſelf and the ſenate judged the beſt qualified for the diſcharge of the truſt repoſed in them. He preferred one to the command of the guards, who had retired into the country on purpoſe to avoid that office, ſaying, that with him the declining ſuch honourable employments was the beſt recommendation to them. He would not ſuffer any honourable employments to be ſold, ſaying, "He who buys muſt ſell in his turn; and it would be unjuſt to puniſh one for ſelling, after he has been ſuffered to buy." He never pardoned any crime committed againſt the public; but ſuffered no one to be condemned till his cauſe was thoroughly heard, and his offence evidently proved. He was an irreconcilable enemy to ſuch as were convicted of having plundered the provinces, and oppreſſed the people committed to their care. Theſe he never ſpared, though his friends, favourites, and kinſmen; but ſentenced them to death, and cauſed them to be executed, notwithſtanding their quality, or former ſervices, like common malefactors. He baniſhed one of his ſecretaries for giving his council in writing a falſe account of an affair; and cauſed the ſinews of his fingers to be cut, that he might never write after. One of his ſervants, convicted of receiving a bribe, he cauſed to be crucified on the road which led from the city to the villa where he frequently reſided, that, by the ſight of the body, which was left on the croſs, others might be deterred from the like practices. Eucolpius, the hiſtorian, as quoted by Lampridius, informs us, that he could not even bear the ſight of ſuch public robbers; inſomuch, that one Septimius Aribinus, who had been tried for that crime, but acquitted by favour of Heliogabulus, coming one day with other ſenators to wait

upon the emperor, Alexander, on ſeeing him, cried out with the utmoſt diſdain, "O ye immortal gods! is Aribinus ſtill alive, and a ſenator! does he even preſume to appear in my preſence! ſurely he takes me to be as wicked as himſelf!" After this he cauſed it to be proclaimed by the public crier, that if any one guilty of the ſame crime ever preſumed to appear in his preſence, he ſhould immediately receive his deſerved puniſhment, notwithſtanding the pardon granted him by his predeceſſor. He was ſparing of the public money, though liberal of his own. He retrenched all the penſions which Heliogabulus, his predeceſſor, had ſettled on buffoons, ſtage-players, charioteers, gladiators, &c. ſaying, that the emperor was but the ſteward of the people, and therefore could not, without the utmoſt injuſtice, thus wantonly ſquander away their revenues upon perſons no way uſeful to them. ALEX. VIT. p. 119.

EUTROPIUS informs us, that Conſtantius, one of the Roman emperors, was not ſolicitous about enriching the exchequer, but pleaſed that his people ſhould enjoy the fruit of their labour and induſtry. He was often heard to ſay, it was better the wealth of a country ſhould circulate among the people, than be locked up in the coffers of the prince. For fear of oppreſſing his people, he was frugal in his diet, furniture, equipage, and retinue. What Eutropius writes is confirmed by Euſebius, who relates the following remarkable ſtory, paſſing over in ſilence, ſays he, many others no leſs remarkable, but generally known. "As the moderation and mildneſs with which Conſtantius governed were every where greatly applauded, and as it was generally ſaid that he had but little money by him, being unwilling to oppreſs

preſs his people, Dioclesian, who had reſigned the government to him, ſent perſons on purpoſe to reproach him with his neglect of the public, and the poverty to which he was reduced by his own fault. Conſtantius heard theſe reproaches with patience; and having perſuaded thoſe who made them in Dioclesian's name to ſtay a few days with him, he ſent word to the moſt wealthy perſons in the provinces that he wanted money, and that they had now an opportunity of ſhewing whether or no they truly loved their prince. Upon this notice every one ſtrove who ſhould be foremoſt in carrying to the exchequer all their gold, ſilver, and valuable effects; ſo that in a ſhort time Conſtantius, from the pooreſt, became the richeſt of all the princes. He then invited the deputies of Dioclesian to viſit his treaſury, deſiring them to make a faithful report to their maſter of the ſtate in which they ſhould find it. They obeyed; and while they ſtood gazing on the mighty heaps of gold and ſilver, Conſtantius told them that the wealth which they beheld with aſtoniſhment, had long ſince belonged to him, but that he had left it by way of depoſitum in the hands of his people; adding, "That the richeſt and ſureſt treaſure of the prince, was the love of his ſubjects." The deputies were no ſooner gone, than the generous prince ſent for thoſe who had aſſiſted him in his exigency, commended their zeal, and returned to every one what they ſo readily brought into his treaſure." EUSEB. lib. vii. c. 13, p. 309; and VIT. CONSTANT. lib. i. c. 13.

EDWARD the Third, king of England, after the battle of Creſſy, laid ſiege to Calais. He had fortified his camp in ſo impregnable a manner, that all the efforts of France proved ineffectual to raiſe the ſiege, or throw ſuccours into the city. The ci-

tizens, however, under the conduct of count Vienne their gallant governor, made an admirable defence. Day after day the Engliſh effected many a breach, which they repeatedly expected to ſtorm by morning; but, when morning appeared, they wondered to behold new ramparts raiſed nightly, erected out of the ruins which the day had made. France had now put her ſickle into her ſecond harveſt ſince Edward, with his victorious army, ſat down before the town. The eyes of all Europe were intent on the iſſue. The Engliſh made their approaches and attacks without remiſſion, but the citizens were as obſtinate in repelling all their efforts. At length famine did more for Edward than arms. After the citizens had devoured the lean carcaſſes of their half ſtarved cattle, they tore up old foundations, and rubbiſh, in ſearch of vermin: they fed on boiled leather, and the weeds of exhauſted gardens, and a morſel of damaged corn was accounted matter of luxury. In this extremity they reſolved to attempt the enemy's camp. They boldly ſallied forth; the Engliſh joined battle, and, after a long and deſperate engagement, count Vienne was taken priſoner; and the citizens, who ſurvived the ſlaughter, retired within their gates. On the captivity of their governor, the command devolved upon Euſtace Saint Pierre, the mayor of the town, a man of mean birth, but of exalted virtue. Euſtace ſoon found himſelf under the neceſſity of capitulating, and offered to deliver to Edward the city, with all the poſſeſſions and wealth of the inhabitants, provided he permitted them to depart with life and liberty. As Edward had long ſince expected to aſcend the throne of France, he was exaſperated to the laſt degree againſt theſe people, whoſe ſole valour had defeated his warmeſt hopes; he therefore determined to take an exemplary revenge, though he wiſhed to avoid the imputation

putation of cruelty. He anſwered by Sir Walter Mauny, that they all deſerved capital puniſhment, as obſtinate traitors to him, their true and notable ſovereign; that, however, in his wonted clemency, he conſented to pardon the bulk of the plebeians, provided they would deliver up to him ſix of their principal citizens, with halters about their necks, as victims of due atonement for that ſpirit of rebellion with which they had enflamed the common people. All the remains of this deſolate city were convened in the great ſquare; and like men arraigned at a tribunal from whence there was no appeal, expected with throbbing hearts the ſentence of their conqueror. When Sir Walter had declared his meſſage, conſternation and pale diſmay was impreſſed on every face: each looked upon death as his own inevitable lot; for how ſhould they deſire to be ſaved at the price propoſed? Whom had they to deliver up, ſave parents, brothers, kindred, or valiant neighbours, who had ſo often expoſed their lives in their defence? To a long and dead ſilence deep ſighs and groans ſucceeded; till Euſtace Saint Pierre, getting up to a little eminence, thus addreſſed the aſſembly: "My friends and fellow-citizens, you ſee the condition to which we are reduced; we muſt either ſubmit to the terms of our cruel and enſnaring conqueror, or yield up our tender infants, our wives and chaſte daughters, to the bloody and brutal luſts of the violating ſoldiery. We well know what the tyrant intends by his ſpecious offers of mercy. It does not ſatiate his vengeance to make us merely miſerable, he would alſo make us criminal: he would make us contemptible; he will grant us life on no condition, ſave that of our being unworthy of it. Look about you, my friends, and fix your eyes on the perſons whom you wiſh to deliver up as

the victims of your own ſafety. Which of theſe would you appoint to the rack, the ax, or the halter? Is there any here who has not watched for you, who has not fought for you, who has not bled for you? Who, through the length of this inveterate ſiege, has not ſuffered fatigues and miſeries a thouſand times worſe than death, that you and yours might ſurvive to days of peace and proſperity? Is it your preſervers, then, whom you would deſtine to deſtruction? You will not, you cannot do it. Juſtice, honour, humanity, make ſuch a treaſon impoſſible. Where then is our reſource? Is there any expedient left, whereby we may avoid guilt and infamy on one hand, or the deſolation and horrors of a ſacked city on the other? There is, my friends, there is one expedient left; a gracious, an excellent, a god-like expedient! Is there any here to whom virtue is dearer than life! Let him offer himſelf an oblation for the ſafety of his people! he ſhall not fail of a bleſſed approbation from that power, who offered up his only ſon for the ſalvation of mankind."

He ſpoke —— but an univerſal ſilence enſued. Each man looked around for the example of that virtue and magnanimity in others, which all wiſhed to approve in themſelves, though they wanted the reſolution. At length St. Pierre reſumed:

"It had been baſe in me, my fellow citizens, to promote any matter of damage to others, which I myſelf had not been willing to undergo in my own perſon. But I held it ungenerous to deprive any man of that preference and eſtimation, which might attend a firſt offer on ſo ſignal an occaſion: for I doubt not but there are many here as ready, nay, more zealous for this martyrdom than I can be, however modeſty and the fear of imputed oſtentation

tentation may with-hold them from being foremoſt in exhibiting their merits. Indeed the ſtation to which the captivity of lord Vienne, has unhappily raiſed me, imports a right to be the firſt in giving my life for your ſakes. I give it freely, I give it chearfully: Who comes next? Your ſon! exclaimed a youth, not yet come to maturity. — Ah, my child! cried St. Pierre; I am then twice ſacrificed. — But, no — I have rather begotten thee a ſecond time. — Thy years are few, but full, my ſon; the victim of virtue has reached the utmoſt purpoſe and goal of mortality. Who next, my friends? This is the hour of heroes. — Your kinſman, cried John de Aire! Your kinſman, cried James Wiſſant! Your kinſman, cried Peter Wiſſant! — Ah, exclaimed Sir Walter Mauny, burſting into tears, why was I not a citizen of Calais?

The ſixth victim was ſtill wanting, but was quickly ſupplied, by lot, from numbers, who were now emulous of ſo ennobling an example.

The keys of the city were then delivered to Sir Walter. He took the ſix priſoners into his cuſtody. He ordered the gates to be opened, and gave charge to his attendants to conduct the remaining citizens, with their families, through the camp of the Engliſh.

Before they departed, however, they deſired permiſſion to take their laſt adieu of their deliverers. — What a parting! what a ſcene! They crouded with their wives and children about St. Pierre and his fellow priſoners. They embraced, they clung around, they fell proſtrate before them. They groaned; they wept aloud; and the joint clamour of their mourning paſſed the gates of the city, and was heard throughout the camp.

At length, St. Pierre and his fellow victims appeared under the conduct of Sir Walter and his guard. All the tents of the Engliſh were inſtantly emptied. The ſoldiers poured from all parts, and arranged themſelves on each ſide to behold, to contemplate, to admire this little band of *patriots* as they paſſed. They murmured their applauſe of that virtue which they could not but revere even in enemies; and they regarded thoſe ropes which they had voluntarily aſſumed about their necks, as enſigns of greater dignity than that of the Britiſh Garter.

As ſoon as they had reached the royal preſence, Mauny, ſays the king, are theſe the principal inhabitants of Calais? They are, ſays Mauny: they are not only the principal men of Calais; they are the principal men of France, my lord, if virtue has any ſhare in the act of ennobling. Were they delivered peaceably, ſays Edward? Was there no reſiſtance, no commotion among the people? Not in the leaſt, my lord. They are ſelf-delivered, ſelf-devoted, and come to offer up their ineſtimable heads, as an ample equivalent for the ranſom of thouſands.

The king, who was highly incenſed at the length and difficulty of the ſiege, ordered them to be carried away to immediate execution; nor could all the remonſtrances and entreaties of his courtiers divert him from his cruel purpoſe. But what neither a regard to his own intereſt and honour, what neither the dictates of juſtice, nor the feelings of humanity could effect, was happily accompliſhed by the more powerful influence of conjugal affection. The queen, who was then big with child, being informed of the particulars reſpecting the ſix victims, flew into her huſband's preſence, threw herſelf on her knees before him, and, with tears in her eyes, beſought him not to

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ſtain his character with an indelible mark of infamy, by committing ſuch a horrid and barbarous deed. Edward could refuſe nothing to a wife whom he ſo tenderly loved, and eſpecially in her condition; and the queen not ſatisfied with having ſaved the lives of the ſix burghers, conducted them to her tent, where ſhe applauded their virtue, regaled them with a plentiful repaſt, and having made them a preſent of money and cloaths, ſent them back to their fellow-citizens. RAPIN'S HIST. ENG. ED. III.

THE love of their country, and of the public good, was the predominant paſſion of the Spartans. Pedaretus having miſſed the honour of being choſen one of the three hundred who had a certain rank of diſtinction in the city, went home extremely pleaſed and ſatisfied, ſaying, "He was overjoyed there were three hundred men in Sparta more honourable than himſelf." PLUT. IN VIT. LYCUR.

TARQUINIUS SUPERBUS aſcended the throne of Rome, without the obſervance of any of the laws which till then had been practiſed; nor was the royalty conferred on him either by people or ſenate. His whole reign was almoſt one continued act of pride, cruelty, and oppreſſion. Such a conduct rendered the people very unhappy, and made them wiſh for an opportunity of throwing off the yoke. The rape committed on Lucretia, by Tarquin's eldeſt ſon, and the ſight of her body expoſed all over blood in the forum of Collatia, breeds an univerſal ſorrow, and inſpires a lively deſire of revenge. Brutus, the father of Lucretia, Collatinus, her huſband, and Valerius Publicola, bind themſelves by a mutual and moſt

ſolemn oath, "That with fire and ſword they will purſue Tarquin, his wife, and all his guilty race." The youth firſt take arms, and being joined by ſome of the moſt conſiderable and moſt eſteemed citizens, the inſurrection became general. Brutus, as captain of the guards, (præfectus celerum) ordered a herald inſtantly to call an aſſembly, to whom he expatiated on the loſs of their liberty, and the cruelties they ſuffered by the uſurpation and oppreſſive government of Tarquin. He likewiſe laid before them the reaſons of his preſent conduct, and the deſigns he had in view for reſtoring their liberty. The whole aſſembly applauded the ſpeech, and immediately decreed Tarquin, his wife, and family, to perpetual baniſhment. A new form of government was now propoſed, and after ſome difficulties, it was unanimouſly agreed, to create, in the room of the kings, two conſuls, whoſe authority ſhould be annual. The right of election was left to the people, but they were to be choſen out of the patricians. Brutus and Collatinus were accordingly choſen conſuls, who ſwore for themſelves, their children and poſterity, never to recal either Tarquin, or his ſons, or any of his family: that the Roman people ſhould never more be governed by kings, nor ever ſuffer any meaſures to be taken for their reſtoration; and that thoſe who ſhould attempt to reſtore monarchy ſhould be devoted to the infernal gods, and immediately put to death. But before the end of the year, a conſpiracy was formed, in which many of the young nobility were concerned; among the reſt were the two ſons of Brutus the conſul.

The head of the conſpiracy appointed a meeting at one of their houſes. After ſupper, and the ſervants were diſmiſſed, they openly talked of their project,

project, thinking themſelves without witneſſes. They were ſo infatuated by a ſupernatural blindneſs, ſays Dionyſius, as to write under their own hands letters to the tyrant, informing him of the number of the conſpirators, and the time appointed for diſpatching the conſuls. A ſlave, called Vindicius, who ſuſpected ſomething, ſtood without the apartment, where he heard their diſcourſe, and through a crevice of the door, ſaw the letters which they were writing. He inſtantly ran and told the conſuls what he had ſeen and heard. The conſuls immediately going with a ſtrong guard, but without noiſe, apprehend the conſpirators and ſeize the letters.

As ſoon as it was day, Brutus aſcended his tribunal. The priſoners were brought before him and tried in form. Vindicius's evidence was heard, and the letters to Tarquin were read; after which, the conſpirators were allowed to ſpeak, if they had any thing to urge in their defence. Sighs, groans, and tears were their only anſwer. The whole aſſembly ſtood with downcaſt looks, and no man ventured to open his mouth. This mournful ſilence was at laſt broke with a low murmur, *Baniſhment! Baniſhment.* But unmoved by any motive but the public good, he pronounced upon them the ſentence of death.

Never was an event more capable of creating at the ſame time both grief and horror. Brutus, father and judge of the two offenders, was obliged by his office to ſee his own ſons executed. A great number of the moſt noble youths ſuffered death at the ſame time, but the reſt were as little regarded as if they had been perſons unknown. The conſul's ſons alone attracted all eyes; and whilſt the criminals were executing, the whole aſſembly fixed their attention on the father, examining

ing his motion, behaviour, and looks, which, in ſpite of his ſad firmneſs, diſcovered the ſentiments of nature, which he ſacrificed to the neceſſity of his office, but could not entirely ſtifle. Liv. l. ii. c. 4.

LET us examine in a few words, what we are to think of Brutus's act in putting his ſons to death. Is it ſteadineſs in him? Is it inſenſibility? Is Brutus's love of his country to be commended? Is his cruelty to his children to be deteſted? He acts here two parts, the conſul and the father; and he is equally bound to diſcharge the duties of both. As a father he was deeply affected. This is admirably expreſſed by Livy in theſe words; *Eminente animo patrio inter publicæ pœnæ miniſterium.* The tenderneſs of a father appeared in his eyes, in his countenance, in his whole behaviour. Had not this been the caſe, Brutus's act would have been neither ſteadineſs nor courage, but a ſavage fierceneſs. As conſul, he conſiders only the good of the ſtate. He is ſenſibly touched with the extreme danger his country had been in, and from which it was delivered in a very ſupriſing manner. The new government was not univerſally liked. Tarquin had many friends in Rome, of which the conſpiracy was a proof. Brutus, by ſparing his ſons, could not puniſh any other of the criminals. The ſame indulgence which ſaved their life might recall them from baniſhment. Their return was of the utmoſt hazard, with reſpect to the diſſolute young noblemen, who had been capable of forming a plot tending to no leſs than the deſtruction of their father and country. Brutus thought it neceſſary to ſpread terror, and alſo to inſpire the Romans for ever with the higheſt and moſt irreconcilable hatred of tyranny and oppreſſion. A bare

bare exile was not ſufficient for theſe purpoſes. What is he to do? The conflict is ſharp between the love of a father to his children, and the love of a conſul to his country. The laſt carried it, but not without difficulty. In this inſtance therefore Brutus diſcovers his knowledge of and obedience to the different degrees of duties, according to the law of nature, which gives the firſt rank to the divinity, the next to our country; after which comes that to ourſelves and kindred.

LIV. b. ii. c. 4.

ROME, under the conſuls Cæſo Fabius and T. Virginius, had ſeveral wars to ſuſtain, leſs dangerous than troubleſome, againſt the Æqui, Voſci, and Veientes. To put a ſtop to the incurſions of the laſt it would have been neceſſary to have eſtabliſhed a good garriſon upon their frontiers to keep them in awe. But the commonwealth, exhauſted of money, and menaced by abundance of other enemies, was not in a condition to provide for ſo many different cares and expences. The family of the Fabii ſhewed a generoſity and love of their country, that has been the admiration of all ages. They applied to the ſenate, and by the mouth of the conſul demanded as a favour that they would be pleaſed to transfer the care and expences of the garriſon neceſſary to oppoſe the enterprizes of the Veientes to their houſe, which required an aſſiduous rather than a numerous body, promiſing to ſupport with dignity the honour of the Roman name in that poſt. Every body was charmed with ſo noble and unheard-of an offer, and it was accepted with great acknowledgement. The news ſpread over the whole city, and nothing was talked of but the Fabii. Every body praiſed, every body admired and extolled them to the ſkies. "If there

were

were two more ſuch families in Rome," ſaid they, "the one might take upon them the war againſt the Volſci, and the other againſt the Æqui, whilſt the commonwealth remained quiet, and the forces of particulars ſubdued the neighbouring ſtates."

Early the next day the Fabii ſet out, with the conſul at their head, robed in his coat of arms. Never was there ſo little numerous, and at the ſame time ſo illuſtrious, an army ſeen: I ſpeak upon the authority of Livy. Three hundred and ſix ſoldiers all patricians and of the ſame family, of whom not one but might be judged worthy of commanding an army, march againſt the Veii full of courage and alacrity, under a captain of their own name, Fabius. They were followed by a body of their friends and clients, animated by the ſame ſpirit and zeal, and actuated only by great and noble views. The whole city flocked to ſee ſo fine a ſight, praiſed thoſe generous ſoldiers in the higheſt terms, and promiſed them conſulſhips, triumphs, and the moſt glorious rewards. As they paſſed before the capitol and the other temples, every body implored the gods to take them into their protection, to favour their departure and undertaking, and to afford them a ſpeedy and happy return. But thoſe prayers were not heard. When they arrived near the river Cremera, which is not far from Veii, they built a fort upon a very rough and ſteep mountain for the ſecurity of the troops, which they ſurrounded with a double foſſé, and flanked with ſeveral towers. This ſettlement, which prevented the enemy from cultivating, and ruined their commerce with ſtrangers, incommoded them extremely. The Veientes not finding themſelves ſtrong enough to ruin the fort which the Romans had erected, applied to the Hetrurians, who ſent them very conſiderable aid. In the mean time the

Fabii

Fabii encouraged by the great ſucceſs of their incurſions into the enemy's country, made farther progreſs every day. Their exceſſive boldneſs made the Hetrurians conceive thoughts of laying ambuſcades for them in ſeveral places. During the night they ſeized all the eminencies that commanded the plain, and found means to conceal a good number of troops upon them. The next day they diſperſed more cattle about the country than they had done before. The Fabii being apprized that the plains were covered with flocks and herds, and defended by only a very ſmall number of troops, they quitted their fort, leaving in it only a ſufficient number to guard it. The hopes of a great booty quickened their march. They arrived at the place in order of battle, and were preparing to attack the advanced guard of the enemy, when the latter, who had their orders, fled without ſtaying till they were charged. The Fabii, believing themſelves ſecure, ſeized the ſhepherds, and were preparing to drive away the cattle. The Hetrurians then quitted their ſkulking-places, and fell upon the Romans from all ſides, who were moſt of them diſperſed in purſuit of their prey. All they could do was to rally immediately; and that they could not effect without great difficulty. They ſoon ſaw themſelves ſurrounded on all ſides, and fought like lions, ſelling their lives very dear. But finding that they could not ſuſtain this kind of combat long, they drew up in a wedge, and advancing with the utmoſt fury and impetuoſity, opened themſelves a paſſage through the enemy, that led to the ſide of the mountain. When they came thither, they halted, and fought with freſh courage, the enemy leaving them no time to reſpire. As they were upon the higher ground, they defended themſelves with advantage, notwithſtanding their ſmall number; and

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beating down the enemy, who ſpared no pains in the attack, they made a great ſlaughter of them. But the Veientes having gained the top of the mountain by taking a compaſs, fell ſuddenly upon them, and galled them exceedingly from above with a continual ſhower of darts. The Fabii defended themſelves to their laſt breath, and were all killed to a man.

The Roman people were highly affected with the loſs of this illuſtrious band of patriots. The day of their defeat was ranked amongſt their unfortunate days, called *nefaſti*, on which the tribunals were ſhut up, and no public affair could be negotiated, or at leaſt concluded. The memory of theſe public-ſpirited patricians who had ſo generouſly ſacrificed their lives and fortunes for the ſervice of the ſtate could not be too much honoured. A like zeal and devotion for one's country is not perhaps to be equalled in hiſtory, unleſs it be in the following inſtance. DION. l. viii. p. 570. ROLLIN ROM. HIST. vol. i. p. 366.

IN the war between the Romans and the Latins, (A. R. 415.) T. Manlius Torquatus * and P. Decius, being conſuls, had of courſe the command of the Roman forces. As an engagement was ſoon expected, it was judged neceſſary to call a council of war, conſiſting of the two conſuls, all the lieutenants-generals, and legionary tribunes; among other things it was unanimouſly determined, "that no officer or ſoldier ſhould dare to fight the enemy without expreſs orders, or out of his rank, upon pain

* This was the ſame Manlius who ſaved his father. See the head FILIAL AFFECTION. The ſirname Torquatus is derived from the Latin word *Torques*, a chain or gorget, which was an ornament worn by the Gauls. See the reaſon of his having this name under the head COURAGE.

of

of death. It happened, ſoon after theſe orders were proclaimed through the camp, that young Manlius, ſon of the conſul, who was ſent out at the head of a detachment of horſe, to watch the enemy's motions, was met by an advanced ſquadron commanded by Geminius Metius, who knowing young Manlius, challenged him to a ſingle combat. To this defiance ſuch an haughty inſult was added, as fired the young Roman in ſuch a manner, that forgetting the late orders of his father, he accepted the challenge. The two champions having ordered their ſoldiers to retire at ſome diſtance rode full ſpeed at each other; but Manlius's lance falling on his adverſary's helmet did no execution. Then the two combatants wheeling about turned to the charge, when Manlius wounded Metius's horſe on the head with his lance. The violence of the blow threw Metius to the ground, he endeavoured to raiſe himſelf with his buckler; but Manlius gave him ſo violent a thruſt in the throat, that he drove the point of his lance out at his ſide, and having ſtripped him of his fine armour, returned to the camp full of glory for his victory. He paſſed triumphantly through the army, and going ſtrait to his father's tent, accoſted him thus: "Father, I have followed your example, I was challenged like you by an inſulting enemy, and here I lay his ſpoils at your feet." The conſul at theſe words, turning his back upon his ſon, ordered the troops to be aſſembled, and in their preſence made him this reply, "Since you, Titus Manlius, have been ſo raſh as to fight the enemy without my orders, you muſt expiate your crime yourſelf. You have indeed conquered, and therefore deſerve to be rewarded, but your diſobedience muſt be puniſhed with the utmoſt ſeverity. How could you deſpiſe the authority of a father and a conſul? How

How could you break through that diſcipline to the ſtrict obſervance of which Rome has hitherto owed her preſervation? Hard is the neceſſity you reduce me to when you force me either to forget that I am a father, or that I am a judge: but neither your grief nor mine ſhall prevail over the fidelity I owe my country. We ſhall be a melancholy example to poſterity, but a wholeſome precedent to the Roman youth. In you I loſe a ſon, endeared to me by the tender affection of a father, and by your late victory. But, alas! ſince I muſt either eſtabliſh the conſular authority by a rigorous act of juſtice, or weaken it by your impunity, die as bravely as you have conquered. If you have but one drop of Manlian blood in your veins, you will not refuſe to repair the breach you have made in the military diſcipline, by undergoing the puniſhment due to your offence." This ſaid, he firſt crowned his ſon as victor, and then ordered the lictors to tie him to a ſtake.

All preſent were ſtunned at the ſentence, as if it had been pronounced againſt themſelves, and when the lictor lifted up his ax to ſtrike off the young conqueror's head, a deep groan was heard through the whole army. However, they offered no violence to the conſul or the lictor; but ſeeing the young man's head ſtruck off, they covered the dead body with the ſpoils of the conquered enemy, and expreſſed their affliction by the moſt pompous obſequies they could perform for him in the field.

It is very ſurpriſing to ſee two characters ſo entirely oppoſite in the ſame man, a generous tenderneſs to a father from whom he had received nothing but ill treatment, and the utmoſt ſeverity, not to ſay cruelty, to a ſon whoſe only crime was to have forgot his father's orders when his own honour

and

and courage were called in queſtion. The bold and hazardous action of Manlius to ſave his father evidently ſhews that he was not of a bad heart, or void of the ſentiments which nature and humanity inſpire; another cauſe muſt therefore be found for his treatment of his ſon: and this is neither obſcure nor doubtful. *Ipſi naturæ patrioque amori prætulit jus majeſtatis atque imperii.* Zeal for his country prevailed over the feelings of nature and parental tenderneſs: and Livy does not fail to make him declare it in the harangue which he puts into his mouth; but Horace ſays, *cum ventum ad verum eſt, ſenſus moreſque repugnant.* Whatever greatneſs of ſoul may be pretended in the principles on which Brutus, Manlius, and ſeveral other famous Romans acted, when we examine them ſeriouſly and in cool blood, we cannot but be conſcious of a voice within us that condemns them, becauſe repugnant to nature and humanity. HOR. SAT.

DECIUS, the colleague of Manlius, diſplayed at this time a patriotic ſpirit not at all inferior to that we have juſt now related: for after the two armies had been engaged for ſome time with equal forces, valour, and ſucceſs, the left wing commanded by Decius gave way, and was thrown into confuſion. The enemy improved the advantage, and victory to all appearance decided in favour of the Latins. In this diſorder the conſul called out to the pontiff Valerius. "We have occaſion here for the aſſiſtance of the gods. Lend me the aid of your office, and repeat the words I am to pronounce in devoting myſelf for the army." The pontiff ordered him to put on the robe called *prætexta*; and with his head covered with a veil, one hand raiſed under his robe as high as his chin, and a javelin

velin under his feet, he made him pronounce the following words: "Janus, Jupiter, father Mars, Quirinus, Bellona, Dii Lares, and you gods who have a particular power over us, and our enemies, Dii Manes, I beg, I humbly implore, I ask the favour, and I rely upon obtaining it, that you will beſtow courage and victory upon the Roman people, the Quirites,* and at the ſame time that you will ſpread terror, conſternation, and ſlaughter, amongſt the enemies of the Roman people, the Quirites. And conformably to theſe words I have juſt pronounced, I devote myſelf for the commonwealth of the Roman people, for the army, legions, and auxiliary troops of the Roman people: and I devote with myſelf the legion and auxiliary troops of the enemy to the Dii Manes and the goddeſs of the earth." After having pronounced theſe prayers and imprecations, he ordered his lictors to retire to Manlius, and inform him without loſs of time, that he had devoted himſelf for the army. Then wrapping his robe about him after the Gabian manner (*incinctu cinctu Gabino*) he threw himſelf impetuouſly into the midſt of the enemy. Terror and conſternation ſeemed to lead the way before him. Wherever he turned, the enemy, as if thunder ſtruck, were ſeized with horror and dread. But when he fell under a ſhower of darts, the confuſion and diſorder of the Latins redoubled. The Romans, at that inſtant, filled with the confidence of having engaged the gods on their ſide, renewed the fight with amazing intrepidity and vigour. The fortune of the day was no longer

* The Romans were ſo called after their union with the Sabines, whoſe daughters the former had ſeized and carried away in order to people their city. It was a name common to both Romans and Sabines, derived from Cures, the capital of the latter.

doubt-

doubtful, the Romans carried every thing before them, made an horrible ſlaughter of the enemy, took their camp, and obtained a complete victory.

The courage of devoting themſelves for the preſervation of their country became a kind of domeſtic and hereditary virtue in the family of the Decii. The father gives us an example of it here in the war with the Latins. His ſon did the ſame in that with the Hetrurians; and his grandſon, according to Cicero *, renewed the glory of his family in the war with Pyrrhus.

But what are we to think of this action of Decius? The Romans, highly ſuperſtitious, attributed the ſucceſs with which theſe devotings were always attended to a miraculous protection of the gods. But Cotta in Cicero, who was not ſo credulous, finds nothing more than natural in it. It was, ſays he, a ſtratagem of theſe great men who loved their country enough to ſacrifice their lives for it. They were perſuaded, that the ſoldiers ſeeing their general throw himſelf into the midſt of the enemy, where the battle was hotteſt, would not fail to follow him, and, braving death by his example, carry terror and conſternation every where. In this conſiſted the whole miracle †. But what a convincing proof have we here of the force and energy of example; and how plainly does it point out the neceſſity and advantage of courage and intrepidity in a general. Does he love his country? will he venture his life to defend and ſave it? his army will do the ſame.

* No hiſtorian mentions the laſt's devoting himſelf, except as a deſign not carried into execution. ROLLIN.

† Conſilium illud imperatorum fuit, quod Greci, στρατήγημα, appellant, ſed eorum imperatorum qui patriæ conſulerent, vitæ non parcerent. Rebantur enim fore, ut exercitus imperatorem, equo incitato ſe in hoſtes immittentem, perſequeretur: id quod evenit. DE NAT. DEOR. 3. 15.

Their

There will be but few exceptions to this rule. To juſtify this aſſertion, I will conclude this article with an inſtance or two from Mr. Boſwell's Account of Corſica, a book that muſt inſpire every reader of taſte with delight and admiration.

A Corſican gentleman, who had been taken priſoner by the Genoeſe, was thrown into a dark dungeon, where he was chained to the ground. While he was in this diſmal ſituation, the Genoeſe ſent a meſſage to him, that if he would accept of a commiſſion in their ſervice, he might have it. "No, ſaid he. Were I to accept of your offer, it would be with a determined purpoſe to take the firſt opportunity of returning to the ſervice of my country. But I will not accept it. For I would not have my countrymen even ſuſpect, that I could be one moment unfaithful." And he remained in his dungeon.

I defy, ſays Paoli, (that living image of antient virtue,) Rome, Sparta, or Thebes, to ſhew me thirty years of ſuch patriotiſm as Corſica can boaſt. Though the affection between relations is exceedingly ſtrong in the Corſicans, they will give up their neareſt relations for the good of their country, and ſacrifice ſuch as have deſerted to the Genoeſe.

A criminal, ſaid he, was condemned to die. His nephew came to me with a lady of diſtinction, that ſhe might ſolicit his pardon. The nephew's anxiety made him think that the lady did not ſpeak with ſufficient force and earneſtneſs. He therefore advanced, and addreſſed himſelf to me; "Sir, is it proper for me to ſpeak?" as if he felt that it was unlawful to make ſuch an application. I bid him go on; "Sir, ſaid he, with the deepeſt concern, may I beg the life of my uncle? If it is granted his relations will make a gift to the ſtate of a thouſand

thouſand zechins. We will furniſh fifty ſoldiers in pay during the ſiege of Furiani. We will agree that my uncle ſhall be baniſhed, and will engage, that he ſhall never return to the iſland." I knew the nephew to be a man of worth, and I anſwered him: "You are acquainted with the circumſtances of this caſe. Such is my confidence in you, that if you will ſay that giving your uncle a pardon would be juſt, uſeful, or honourable for Corſica, I promiſe you it ſhall be granted." He turned about, burſt into tears, and left me, ſaying, "Non vorrei vendere l'onore della patria per mille zechini," I would not have the honour of my country ſold for a thouſand zechins; and his uncle ſuffered.

For more examples equally as great and noble, I beg leave to refer the reader to the book beforementioned.

POLITENESS.

SENTIMENTS.

THERE are many accompliſhments, which though they are comparatively trivial, and may be acquired by ſmall abilities, are yet of great importance in our common intercourſe with men. Of this kind is that general courteſy which is called politeneſs. I have heard it defined, "an artificial good-nature:" but may we not more truly ſay, that good-nature is a natural politeneſs. Art will make but an imperfect work, if the aſſiſtance of nature is wanting.

Politeneſs is that continual attention which humanity inſpires in us, both to pleaſe others, and to avoid giving them offence. The ſurly plain-dealer exclaims loudly againſt this virtue, and prefers his own ſhocking bluntneſs and Gothic freedom. The courtier and fawning flatterer, on the contrary, ſubſtitute in its place inſipid compliments, cringings, and a jargon of unmeaning ſentences. The one blames politeneſs, becauſe he takes it for a vice; and the other is the occaſion of this, becauſe that which he practiſes is really ſo.

Politeneſs may be divided into three branches; civility, complaiſance, and reſpect.

Civility is a ceremonial agreed upon and eſtabliſhed among mankind, with a view to give each other external teſtimonies of friendſhip, eſteem, and regard. This ceremonial varies with the different cuſtoms of nations; but all have one of ſome kind or other. And it may reaſonably be preſumed from this univerſal practice, that it has its foundation in nature. Whence I conclude, that civility is a duty preſcribed by the law of reaſon.

The manner of addreſſing ourſelves to perſons in various ſtations, of ſaluting them, of expreſſing our reſpect; the terms we make uſe of in ſpeaking to them, the titles which are to be given them, are all, originally, mere arbitrary formalities which cuſtom only has eſtabliſhed. Theſe two things then are certain; the one, that right reaſon and good ſenſe require us to practiſe ſome kind of civility; the other, that neither good ſenſe nor right reaſon determine in what particular acts it ought to conſiſt. Every nation has choſen thoſe which are moſt conformable to the ideas and taſte of the people: and therefore as all are originally indifferent,

indifferent, our choice muſt be determined by the various cuſtoms of the countries we inhabit. The Frenchman, the Turk, and the Perſian, ought all to be civil: but there is one kind of civility for the Frenchman, another for the Turk, and another for the Perſian.

Complaiſance is an honeſt condeſcenſion, by which we bend our wills to render them conformable to thoſe of others. I ſay, *honeſt* condeſcenſion: for baſely to give way to the will of another in criminal inſtances, is to be an accomplice in his vices rather than complaiſant.

The complaiſance of which I here ſpeak conſiſts then, only in not contradicting the taſte and ſentiments of any perſon when we can forbear with innocence, in complying with the inclinations of others, and even anticipating them as far as we are able. This is not, perhaps, the moſt excellent of all the virtues; but it is, at leaſt, extremely uſeful, and very agreeable in ſociety.

We may give pleaſure to mankind by a courteous behaviour, by a gaiety of temper, or by ingenious ſallies of wit and humour; but not any of theſe ways of pleaſing is of ſuch univerſal uſe as complaiſance. You can be courteous only to equals and inferiors: there are a thouſand occaſions in which your gaiety would be ill-placed; points and repartees do not always preſent themſelves ſo readily to the mind as you could wiſh; nor are they always reliſhed: but if you are of a good-natured and yielding temper; if you take a pleaſure in contributing to the pleaſure of others, I can anſwer for the friendſhip of thoſe about you; for this is a perfection that will be valued at all times, in all places, and on all occaſions.

By reſpect, I mean that regard and deference which is founded on the circumſtances, genius,

and quality of perſons. We ought not, for example, to ſatirize lawyers in the preſence of a gentleman of the law; nor ought we to rail againſt ſimony before a pluraliſt, or bribery in the company of a member of parliament, eſpecially if their probity is ſufficient to protect them from reproach: and even ſuppoſe they deſerve it, it is not always ſufficient that a charge be well founded, to juſtify him that makes it; ſince it may be done at an improper time, and with a malicious bitterneſs.

You are in the preſence of a great man, and every one is aſſiduous in ſhewing him marks of reſpect: conform yourſelf to the rules of cuſtom; honour him like the reſt. But you will revere him only in proportion to his virtues, his abilities, and perſonal merit; for all the pomp and luſtre which ſurround him, you conſider only as ſmoke and wind. I grant that they are ſo: but what are the honours I deſire you to beſtow on him but wind and ſmoke? I deſire you not to praiſe him if he is only worthy of contempt; to flatter his taſte if he has none; to applaud his wit, if he is a fool; to extol his knowledge if he is ignorant. You will run no hazard of forfeiting your ſincerity, by beſtowing upon him only a mute kind of homage. This is abſolutely neceſſary; for that ſubordination which is ſo requiſite for the government of the ſtate, would ſoon be deſtroyed, if people, eſpecially in public, "were to honour the great only in proportion to their real merit."

The converſation of moſt men is diſagreeable, not ſo much for want of wit and learning, as of good-breeding and diſcretion.

If you reſolve to pleaſe, never ſpeak to gratify any particular vanity or paſſion of your own, but always with a deſign either to divert or inform the

the company. A man who only aims at one of theſe is always eaſy in his diſcourſe. He is never out of humour at being interrupted, becauſe he conſiders that thoſe who hear him are the beſt judges, whether what he was ſaying could either divert or inform them.

He that is peremptory in his own ſtory may meet with another as peremptory in the contradiction of it, and then the two Sir Poſitives may have a ſkirmiſh.

It is an unpardonable incivility to interrupt a perſon in telling a ſtory; it is much better to let him fail in ſome circumſtance of the hiſtory, than to rectify him, if he aſks not our advice, or to ſignify we knew long before the news he would acquaint us with. To what purpoſe is it to refuſe a man the pleaſure of believing he informed us of ſomething we were ignorant of before. No injury makes ſo deep an impreſſion in one's memory, as that which is done by a cutting malicious jeſt; for let it be ever ſo good, yet it is always extremely bad when it occaſions enmity. Raillery therefore is no longer agreeable than while the whole company is pleaſed with it; and ſhould never be uſed but with regard to failings of ſo little conſequence, that the perſon concerned may be merry on the ſubject himſelf. It is a pleaſant but decent mixture of praiſe and reproach.

They who have a true reliſh for converſation enjoy themſelves in a communication of each others excellencies, and not in a triumph over their imperfections.

The wit of converſation conſiſts more in finding it in others than ſhewing a great deal yourſelf. He who goes out of your company, pleaſed with his own facetiouſneſs and ingenuity, will the ſooner come into it again. Moſt men had rather pleaſe

than admire you, and ſeek leſs to be inſtructed and diverted, than approved and applauded: and it is certainly the moſt delicate ſort of pleaſure to pleaſe another.

We ſhould talk very little of ourſelves or any particular ſcience for which we are remarkably famous.

A man may equally affront the company he is in, by engroſſing all the talk, or obſerving a contemptuous ſilence.

Women are frightened at the name of argument, and are ſooner convinced by an happy turn or witty expreſſion than by demonſtration.

Whenever you commend add your reaſons for doing ſo: it is this which diſtinguiſhes the approbation of a man of ſenſe from the flattery of ſycophants and admiration of fools.

Nothing is more ſilly than the pleaſure ſome people take, in what they call, "Speaking their minds." A man of this make will ſay a rude thing for the mere pleaſure of ſaying it, when an oppoſite behaviour, full as innocent, might have preſerved his friend, or made his fortune.

I ſhall only add, that beſides what I have here ſaid, there is ſomething which can never be learnt but in the company of the polite: for the maxims of the greateſt maſters are not of themſelves able to make a complete gentleman. The virtues of men are catching as well as their vices, and your own obſervations added to theſe, will ſoon diſcover what it is that commands attention in one man, and makes you tired and diſpleaſed with the diſcourſe and behaviour of another.

EXAMPLES.

EXAMPLES.

BIBLIUS is a grave and ſtudious man; he has the happineſs of being acquainted with all the antient authors, and is paſſionately fond of them. He came one day to the lovely Lucinda's, whom he found ſurrounded by a circle of wits and admirers. He entered with a monſtrous felt hat in his hand, bowed with a very ill grace, walked aukwardly up to Lucinda, trod on her toes, rumpled her gown, and then ſtepping haſtily back, threw himſelf on a large couch. The company ſmile. —— This puts him out of humour: they take no more notice, but reſume the converſation where it was broke off. It turned on a queſtion of gallantry, of which, upon the arrival of Biblius, they had ſuſpended the examination. Every one now enters into the debate, and decides according to his particular taſte; and, at laſt, they aſk Biblius, what he thinks of it? "I am not accuſtomed, ſays he, bluntly, to employ my thoughts on ſuch ſilly ſtuff; but, in ſhort, ſince I am forced to ſpeak, I muſt own to you, gentlemen, that none of your deciſions pleaſe me: I ſee plainly that you have read but little of Ariſtotle, though, I can tell you, he was the fineſt genius of antiquity; and to confute you, I need only borrow one ſyllogiſm from him." "No, no, Mr. Biblius, for Lucinda's ſake, ſays the young Clitander, excuſe us from hearing your ſyllogiſm, and ſpeak plain Engliſh."

Biblius however purſues his point, begins a long argument, and ſupports it with Greek and Latin citations from Homer, Euripides, Cicero, Seneca, and Lambinus; quarrels with every one of the

company; laments their ignorance, and upbraids them with it. But a burſt of laughter now breaking forth, as in concert, from every corner of the room, interrupts our orator, who was already out of breath. On this he loſes all patience, grows abuſive, clinches his fiſt, and ſhaking his head, leaves the room, and runs to ſhut himſelf up in his college.

I addreſs myſelf to Arnolphus: he ſuffers me to advance, while he ſits immovable in his chair. I bow: he ſurveys me from head to foot, and then cuts ſhort the ceremonial, by crying out at a diſtance, "Who are you? what do you want?" "Your advice, upon an affair, Sir, of ———" "Let us ſee, ſays Arnolphus; come to the point, for I am in haſte." On this I begin: "You know Euphemon, I believe."—"No, how ſhould I know him?" "He is a gentleman of the younger branch of the family of———." "What ſignifies what family, and what branch he is of; what is your diſpute with him?" "I have a piece of land contiguous to his."—"Well, what of that land?" "He pretends to appropriate it to himſelf." "Would he buy it, or exchange with you for it?" "He will do neither." "In one word, then, what would he have?" "He would confiſcate it to his own uſe, and pretends, upon I know not what foundation, that I am his vaſſal; and that having failed in doing him homage, my fief devolves to him." "Is it my fault if you have neglected it?" "But it is falſe that I am his vaſſal." "That may be; but do not imagine that you will be believed on your bare word." "I have records to vouch it." "So much the better for you. Produce them." "There they are." "I have not time to look over them now." "You may do it, Sir, when

you

you are at leiſure." "Well, I will conſider of it." "When may I wait on you, Sir, for your advice?" "I can't tell." "But, Sir, Euphemon threatens me with a vigorous proſecution, and that quickly." "Does he ſo? well, you muſt both wait then."

Arnolphus is a man of integrity, and a judicious lawyer; but of what ſervice can his probity and capacity be to his fellow-citizens, while he is thus auſtere and inacceſſible? MANNERS.

HONORIUS is a perſon equally diſtinguiſhed by his *birth* and *fortune*. He has, naturally, *good ſenſe*, and that too hath been improved by a *regular education*. His wit is lively, and his morals without a ſtain.

Is not this an amiable character? Yet Honorius is not beloved. He has, ſome way or other, contracted a notion, that it is beneath a man of honour to fall below the very height of truth in any degree, or on any occaſion whatſoever. From this principle he ſpeaks bluntly what he thinks, without regarding the company who are by: and he juſtifies this.

"You may think as you pleaſe, ſays he, of my addreſs: my countenance, my attitude, and all thoſe artificial rules of behaviour, which are called civility, I am in no pain about it: I leave theſe important trifles to our young ſenators, or effeminate courtiers. I would have people judge of me by my actions, and not by my gait, for I do not viſit my friends to do honour to my dancing-maſter. As to my manner of living with mankind, I reduce it to this, to ſpeak the truth, to be ſerviceable to my fellow-creatures, and never to injure them. Theſe being my principles, I know how to conſtrain and deny myſelf, if neceſſary, to do any uſeful ſervices. I give my advice when it is aſked in affairs that come

come within my knowledge: I freely employ my credit and influence, and ſometimes my purſe, to aſſiſt my friends, or whoever has need of them; but I think myſelf juſtly diſpenſed from a frivolous complaiſance, which can afford no ſolid advantage to thoſe who demand it. I ſeldom praiſe others, and would never have them praiſe me, becauſe praiſe is a kind of poiſon. I contradict the man who aſſerts a falſe fact, or advances a falſe principle; becauſe he muſt be a liar, or a deceiver, who will not confute a lie or an error: and this I do with a vehemence that adds a weight to my reputation. The rank of the perſon I attack encourages inſtead of intimidating me; becauſe the more conſiderable the adverſary is, the more important it is to humble him. Damon is vain, I mortify his pride; Laura is a coquette, I reproach her with her intrigues; Leander is a hypocrite, I pull off his maſk; Bertholda is ſilly and affected, I rally and mimic her; Cydaliſa delights in ſcandal; I lay open and expoſe her other faults, in order to cure her of this; Lyſimon affects to be thought learned, I examine and diſconcert him."

Honorius, in this portrait, has not belied the frankneſs of his character; but is not this frankneſs, for which he profeſſes ſuch a value, carried too far? It is not ſurely impoſſible to contradict with reſpect, and to pleaſe without adulation. But what is the conſequence of a continued courſe of this ſort of behaviour? Why he has rendered himſelf dreaded as a *monitor*, inſtead of being eſteemed as a *friend*.

Garcia, on the contrary, came into the world under the greateſt diſadvantages. His *birth* was mean, and his *fortune* not to be mentioned: yet, though he is ſcarce forty, he has acquired a handſome eſtate in the country, and lives on it with

more

more reputation than moſt of his neighbours. While a ſervitor at the univerſity, he, by his aſſiduities, recommended himſelf to a noble lord, and thereby procured a place of fifty pounds a year in a public office. His behaviour there made him as many friends as there were perſons belonging to that board: his readineſs in doing favours gained him the hearts of his inferiors: his reſpect to thoſe in the higheſt characters in the office procured him their good-will; and the complacency he expreſſed towards his equals, and thoſe immediately above him, made them eſpouſe his intereſt with almoſt as much warmth as they did their own. By this management, in ten years time he roſe to the poſſeſſion of an office which brought him in a thouſand pounds a year ſalary, and near double as much in perquiſites. Affluence hath made no alteration in his manners. The ſame eaſineſs of diſpoſition attends him in that fortune to which it has raiſed him; and he is at this day the delight of all who know him, from an art he has of perſuading them, that their pleaſures and their intereſts are equally dear to him with his own. Who, if it were in his power, would refuſe what Honorius poſſeſſes? or who would not wiſh that poſſeſſion accompanied with Garcia's diſpoſitions? POLITE PHILOSOPHER.

PETRARCH relates that his admirable friend and cotemporary, Dante Alighieri, one of the moſt exalted and original geniuſes that ever appeared, being baniſhed his country, and having retired to the court of a prince which was then the ſanctuary of the unfortunate, was held in great eſteem; but became daily leſs acceptable to his patron, by the ſeverity of his manners and the freedom of his ſpeech. There were at the ſame court many players

and buffoons, gameſters and debauchees; one of whom diſtinguiſhed for his impudence, ribaldry, and obſcenity, was greatly careſſed by the reſt, which the prince ſuſpecting Dante not to be pleaſed with, ordered the man to be brought before him, and having highly extolled him, turned to Dante and ſaid, "I wonder that this perſon, who is by ſome deemed a fool, and by others a madman, ſhould yet be ſo generally pleaſing, and ſo generally beloved; when you, who are celebrated, for wiſdom, are yet heard without pleaſure, and commended without friendſhip."

"You would ceaſe to wonder, replied Dante, if you conſidered that conformity of character is the ſource of friendſhip." This ſarcaſm, which had all the force of truth, and all the keenneſs of wit, was intolerable; and Dante was immediately diſgraced and baniſhed.

But by this anſwer, though the indignation which produced it was founded in virtue, Dante probably gratified his own vanity, as much as he mortified that of others: it was the petulant reproach of reſentment and pride, which is always retorted with rage, and not the ſtill voice of reaſon, which is heard with complacency and reverence: if Dante intended reformation, his anſwer was not wiſe; if he did not intend reformation, his anſwer was not good. ADVENTURER.

From the foregoing examples we may draw this inference, That he who does not practiſe good-breeding will not find himſelf conſidered as the object of good breeding by others: it will therefore be no improper concluſion of this article to give you the character of a compleate gentleman, an appellation which ought never to be affixed to any man's circumſtances, but to his behaviour in them.

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By a fine gentleman, is meant, one that is completely qualified for the good and ſervice as well as the ornament and delight of ſociety. As to his mind we muſt ſuppoſe it graced with all the dignity and elevation of ſpirit, that human nature is capable of; to this we muſt add a clear underſtanding, a reaſon unprejudiced, a ſteady judgment, and an extenſive knowledge. As to heart, it muſt be firm, and intrepid, free from all meanneſs and every inordinate deſire, but full of tenderneſs, compaſſion and benevolence; as to his manners, he muſt be modeſt, without baſhfulneſs; frank and affable without impertinence; complaiſant and obliging, without ſervility; chearful and good-humoured, without noiſe. In a word, a fine gentleman is properly, a compound of the various good qualities that embelliſh mankind. MENTOR.

PRIDE.

SENTIMENTS.

THERE is no affection of the mind ſo much blended in human nature, and wrought into our very conſtitution, as pride. It appears under a multitude of diſguiſes, and breaks out into ten thouſand different ſymptoms. Every one feels it in himſelf, and yet wonders to ſee it in his neighbour.

The ſame pride which makes a man haughtily inſult over his inferiors, forces him to cringe ſervilely before his ſuperiors. It is the very nature of this

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this vice, founded on riches, poſts, credit, and uſeleſs ſciences, without perſonal merit or ſolid virtue, to render a man as ſupercilious to thoſe who are below him in fortune, as ſupple to thoſe in higher circumſtances.

Nothing is more manifeſt than that there is a certain equality to which all men have a natural right, unleſs it be their meanneſs in giving it up.

Pride, like ambition, is ſometimes virtuous and ſometimes vicious, according to the character in which it is found, and the object to which it is directed. As a principle it is the parent of almoſt every virtue and every vice, every thing that pleaſes and diſpleaſes in mankind; and as the effects are ſo very different, nothing is more eaſy than to diſcover, even to ourſelves, whether the pride that produces them is virtuous or vicious. The firſt object of virtuous pride is rectitude, and the next independence; the vices that fear avoids as incurring puniſhment, pride avoids as degrading the dignity of man; the ſupport and ſatisfaction which meanneſs is content to receive from others, pride glories to derive from itſelf; it concedes not only with the ſame pleaſure, but the ſame dignity with which it demands and acquires; for it is modeſt though not mean, and though elevated not aſſuming. It not only hates but diſdains falſhood, with all its little artifices to avoid diſgrace and paſs for truth: as its honour is better founded than in the opinion of others, it is ſuperior both to neglect and adulation, as it neither talks nor acts with a view of arrogating more than is due to itſelf, or of granting more than is due to others, it does not vary with varying company or places; nay, it pleaſes others not only in what it gives but what it gains from others. If you are a great man this principle will not only give you

you true content, but even procure you the approbation of others; and if you are not a great man, it will either procure you that approbation, or convince you that you do not want it. Such are the characteriſtics of true pride: thoſe of falſe pride are juſt the reverſe.

Man is a ſinful, an ignorant, and a miſerable being, and theſe three very reaſons why he ſhould not be proud, are, notwithſtanding, the reaſons why he is ſo. Were not he a ſinful creature, he would not be ſubject to a paſſion which riſes from the deep depravity of his nature; were not he an ignorant creature, he would ſee that he hath nothing to be proud of; and were not the whole ſpecies miſerable, he would not have thoſe wretched objects of compariſon before his eyes which are the occaſions of his paſſion, and which make one man value himſelf more than another.

Of all human actions pride ſeldomeſt obtains its end; for, aiming at honour and reputation, it reaps contempt and deriſion.

Titles of honour conferred on ſuch as have no perſonal merit to deſerve them, are at beſt but the royal ſtamp ſet upon baſe metal.

He that boaſteth of his anceſtors confeſſeth he hath no virtue of his own. No other perſon hath lived for our honour; nor ought that to be reputed ours which was long before we had a being: for what advantage can it be to a blind man, that his parents had good eyes? does he ſee one whit the better for it?

Some people are all quality; you would think they are made up of nothing but title and genealogy; the ſtamp of dignity defaces in them the very character of humanity, and tranſports them to ſuch a degree of haughtineſs, that they reckon it below

them

them to exercise either good-nature or good-manners.

If we could trace our descents, says Seneca, we should find all slaves to come from princes, and all princes from slaves. We are all of us composed of the same elements, all of us equal, if we could but recover our evidence; but, when we can carry it no farther, the herald provides some hero to supply the place of an illustrious original; and there is the rise of arms and families.

It is an insolence natural to the wealthy to affix, as much as in them lies, the character of a man to his circumstances. Take away, said Lactantius, pride and boasting from rich men, and there will be no difference between a poor and a rich man.

Richness of dress contributes nothing to a man of sense, but rather makes his sense inquired into. The more the body is set off the mind appears the less.

Pride and ill-nature will be hated in spite of all the wealth and greatness in the world; but civility is always safe.

To be proud of knowledge is to be blind in the light; to be proud of virtue is to poison yourself with the antidote; to be proud of authority is to make your rise your downfal, &c.

If a proud man makes me keep my distance, the comfort is, he keeps his at the same time.

The best way to humble a proud man is to take no notice of him.

EXAMPLES.

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DEMETRIUS, one of Alexander's ſucceſſors, who conſidered vain pomp and ſuperb magnificence as true grandeur, rendered himſelf contemptible to the Macedonians in the very circumſtance by which he thought to obtain their eſteem. His head was enriched with the novelty of a double diadem, and his robes ſeemed fitter for a ſtage than a court. The ornaments of his feet were altogether extraordinary; and he had long employed artiſts to make him a mantle, on which the ſyſtem of the world, with all the ſtars viſible in the firmament, were to be embroidered in gold. The change of his fortune prevented the finiſhing of this work, which remained for ages after a monument of his pride and the modeſty of his ſucceſſors, who neither wore it, nor ſo much as ſuffered it to be compleated. But that which rendered him ſtill more odious, was his being ſo difficult of approach. He was either ſo proud and diſdainful, as not to allow thoſe who had any affairs to tranſact with him the liberty of ſpeech, or elſe he treated them with ſo much rudeneſs as obliged them to quit his preſence with diſguſt. He ſuffered the Athenian ambaſſadors to wait two whole years before he gave them audience; and one day when he came out of his palace, and ſeemed to have more affability than was uſual for him to aſſume, ſome perſons were encouraged to preſent a few petitions to him. He received them with a gracious air, and placed them in one of the folds of his robe; but as he was paſſing over a bridge on the river Axius, he threw all theſe petitions into the ſtream. A prince muſt certainly know

know very little of mankind, not to be ſenſible that ſuch a contemptuous behaviour is ſufficient to provoke his ſubjects to revolt from his authority. This proved to be the caſe with regard to Demetrius; for his pride and inſolence rendering his government inſupportable, he was expelled the throne. PLUT. IN DEMET.

WHILE Alexander the Great was at Memphis, he formed a deſign of viſiting the temple of Jupiter-Ammon. This temple was ſituated in the midſt of the ſandy deſerts of Lybia, twelve days journey from Memphis. The motive of this journey, which was equally raſh and dangerous, was owing to a ridiculous vanity. Alexander having read in Homer, and other fabulous authors of antiquity, that moſt of their heroes were repreſented as ſons of ſome deity; and, as he himſelf was deſirous of paſſing for an hero, he was determined to have ſome god for his father. Accordingly he fixed upon Jupiter-Ammon for this purpoſe, and began by bribing the prieſts, and teaching them the part they were to act. It would have been to no purpoſe, had any one endeavored to divert him from a deſign which was great in no other circumſtance than the pride and extravagance that gave birth to it. Puffed up with his victories, he had already begun to aſſume, as Plutarch obſerves, that character of tenaciouſneſs and inflexibility, which will do nothing but command; which cannot ſuffer advice, and much leſs bear oppoſition. The king being come into the temple, the ſenior prieſt declared him to be the ſon of Jupiter, and aſſerted that the god himſelf beſtowed this name upon him. Alexander accepted it with joy, and acknowledged Jupiter for his father. He afterwards aſked the prieſt, whether his father Jupiter

piter had not allotted him the empire of the whole world? To which the prieſt, who was as much a flatterer as the king was vain-glorious, anſwered, That he ſhould be monarch of the univerſe. At laſt he enquired whether all his father's murderers had been puniſhed. The prieſt replied that he blaſphemed; that his father was immortal; but that with regard to the murderers of Philip they had all been extirpated; adding, that he ſhould be invincible, and afterwards take his ſeat among the deities. Having ended his ſacrifice, he offered magnificent preſents to the god, and did not forget the prieſts, who had been ſo faithful to his intereſt. Swelled with the ſplendid title of the ſon of Jupiter, and fancying himſelf raiſed above the human ſpecies, he returned from his journey as from a triumph. From that time in all his letters, his orders, and decrees, he always wrote in the ſtile following: Alexander, King, ſon of Jupiter-Ammon; in anſwer to which Olympus his mother, one day made a very witty remonſtrance in few words, by deſiring him not to quarrel any longer with Juno. Whilſt Alexander prided himſelf in theſe chimæras, and taſted the great pleaſure his vanity made him conceive from this pompous title, every one derided him in ſecret; and ſome who had not yet put on the yoke of abject flattery, ventured to reproach him upon that account; but they paid very dear for that liberty. Not ſatisfied with endeavouring to paſs for the ſon of a god, and of being perſuaded in caſe this were poſſible, that he really was ſuch, he himſelf would alſo paſs for a god; till at laſt providence having acted that part of which it was pleaſed to make him the inſtrument, brought him to his end, and thereby levelled him with the reſt of mortals. VARRO, apud A. GELL. l. xiii. c. 4.

A ſet

A SET of flatterers had really perſuaded king Pyrrhus, that he reſembled Alexander the Great in the features of his face. With this belief he ſent for the pictures of Philip, Perdiccas, Alexander, Caſſander, and ſome other princes, and then deſired a good matron of Lariſſa, at whoſe houſe he once lodged, to tell him which of thoſe princes he moſt reſembled. She begged to be excuſed anſwering his queſtion for ſome time, till at laſt he preſſed her very earneſtly to ſatisfy his curioſity; upon which ſhe replied, that ſhe thought him very like Batrachin, who was a noted cook in that city. LUCIAN ADVERS. INDOCT. 552.

NO perſon at firſt ever experienced leſs than Timotheus the inconſtancy of the fortune of war. He had only to undertake an enterprize to accompliſh it. Succeſs perpetually attended his views and deſires. Such uncommon proſperity did not fail to excite jealouſy. Thoſe who envied him cauſed him to be painted aſleep, with fortune by him, taking cities for him in nets. Timotheus retorted coldly, "If I take places in my ſleep, what ſhall I do when I am awake?" He took the thing afterwards more ſeriouſly, and being angry with thoſe who pretended to leſſen the glory of his actions, declared in public, "that he did not owe his ſucceſs to fortune, but to himſelf." That goddeſs, ſays Plutarch, offended at his pride and arrogance, abandoned him afterwards entirely, and he was never ſucceſsful from that day. PLUT. IN SYLLA.

WHEN Darius, king of Perſia, offered Alexander ten thouſand talents and the half of Aſia, to put an end to the war, "Tell your maſter," ſays he

he to the ambaſſadors, "that the earth cannot bear two ſuns nor Aſia two kings." Parmenio, a friend of Alexander's, hearing the great offers Darius had made, ſaid, "Were I Alexander I would accept them." "So would I," replied Alexander, were I Parmenio.

AS Lyſander had the greateſt ſhare in the celebrated exploits which raiſed the glory of the Lacedemonians to ſo high a pitch, ſo had he acquired a degree of power and authority of which there was no example before in Sparta; but inſtead of uſing his good fortune with moderation and good ſenſe, he ſuffered himſelf to be carried away by a preſumption and vanity ſtill greater than his power. He permitted the Grecian cities to dedicate altars to him as to a god, and to offer ſacrifices, and ſing hymns and canticles in honour of him. The Samians ordained, by a public decree, that the feaſts celebrated in honour of Juno, and which bore the name of that goddeſs, ſhould be called "the Feaſts of Lyſander." He had always a croud of poets about him, (who are often a tribe of venal flatterers) that emulated each other in ſinging his great exploits, for which they were magnificently paid. Praiſe is undoubtedly due to noble deeds, but diminiſhes their luſtre, when either forged or exceſſive. PLUT. IN. LYSAND.

MENECRATES, the phyſician, who was ſo mad as to fancy himſelf Jupiter, wrote to Philip, king of Macedon, as follows:—"Menecrates Jupiter, to Philip, greeting." The king anſwered; "Philip to Menecrates, health and reaſon." But the king, who underſtood raillery, and was very fond of it when well applied, did not ſtop here, but hit upon a pleaſant remedy for his viſionary correſpondent.

correſpondent. Philip invited him to a grand entertainment. Menecrates had a ſeparate table at it, where nothing was ſerved up to him but *incenſe* and *perfume*, whilſt the other gueſts fed upon the moſt delicious dainties. The firſt tranſports of joy with which he was ſeized, when he found his divinity acknowledged, made him forget that he was a man; but hunger afterwards forcing him to recollect his being ſo, he was quite tired with the character of Jupiter, and took leave of the company abruptly. ÆLIAN, l. 12. c. 51.

ONE day when Alcibiades was boaſting of his wealth, and the great eſtates in his poſſeſſion, (which generally blow up the pride of young people of quality,) Socrates carried him to a geographical map, and aſked him to find Attica. It was ſo ſmall it could ſcarce be diſcerned upon that draught; he found it however, though with ſome difficulty. But, upon being deſired to point out his own eſtate there: It is too ſmall, ſays he, to be diſtinguiſhed in ſo little a ſpace. See then, replied Socrates, how much you are affected about an imperceptible point of land! This reaſoning might have been urged much farther ſtill. For what was Attica compared to all Greece, Greece to Europe, Europe to the whole world, and the world itſelf to the vaſt extent of the infinite orbs which ſurround it! What an inſect, what a nothing, is the moſt powerful prince of the earth in the midſt of this abyſs of bodies and immenſe ſpaces, and how little of it does he occupy!

XERXES, king of Perſia, was extravagant enough to believe, that all nature and the very elements were under his command. In conſequence of that opinion he *wrote a letter to mount Athos*, in

in the following terms: "Athos, thou proud and aſpiring mountain, that liſteſt up thy head unto the heavens, I adviſe thee not to be ſo audacious as to put rocks and ſtones, which cannot be cut, in the way of my workmen. If thou giveſt them that oppoſition, I ſhall cut thee entirely down and throw thee headlong into the ſea." At the ſame time he ordered his labourers to be whipped, in order to make them carry on the work the faſter. PLUT. DE IRA COHIB. p. 455.

THE ſame ſagacious monarch, at a vaſt expence, had cauſed a bridge to be built upon the ſea for the paſſage of his forces from Aſia into Europe. The ſpace that ſeparates the two continents, formerly called the Helleſpont, but now the Straits of the Dardanells, or of Gallipoli, is ſeven ſtadia in length, which is near an Engliſh mile; over this was the bridge built; but a violent ſtorm riſing on a ſudden broke it down. Xerxes, being informed of what had happened, flew into a tranſport of paſſion, and in order to avenge himſelf of ſo cruel an affront, commanded two pair of chains to be thrown into the ſea, as if he had it in his power to ſhackle and confine it, and that his men ſhould give it three hundred ſtrokes with a whip, and ſpeak to it in this manner: "Thou troubleſome and unhappy element, thus does *thy maſter* chaſtiſe thee for having affronted him without reaſon. Know that Xerxes will eaſily find means to paſs over thy waters in ſpite of all thy billows and reſiſtance."

The extravagance of this prince did not ſtop here, for he added cruelty to his pride and folly; making the undertakers of the work anſwerable for the events, which do not in the leaſt depend upon the power of man: he ordered all the perſons

ſons to have their heads ſtruck off, that had been charged with the direction and management of the work. HEROD. b. vii. c. 33.

How forcibly does this conduct verify the opinion of the Tatler: "As folly is the foundation of pride, the natural ſuperſtructure of it is madneſs."

CLARA aims at the character of one of our modern fine ladies; ſhe has handſome features without true beauty, but is really capricious, ignorant, and inſolent: nay, Clara is not a good actreſs of the vile part ſhe hath choſen for herſelf; her airs are not of the firſt kind.—You ſpeak to Clara, ſhe either anſwers you or not, juſt as whim or the place you happen to be in prompts her. If you bow to her, ſhe is very capable of ſtaring you in the face, and not returning you the compliment, or of doing even worſe, by returning it in ſuch a manner, as ſhall render even her civility an impertinence; and if you bow to her again, ſhe will do the ſame, nay, and ſhe will then do right, for then you will certainly deſerve it. Clara talks louder and longer than any perſon in her company; and the want of freedom is ſupplied by imprudence of dignity, by inſolence, and of gracefulneſs by confidence. She has no parts; but her own forwardneſs and the mean encouragement of others, give her ſomething that has ſometimes an appearance of them; for as ſhe talks inceſſantly and fearleſsly, ſhe ſometimes ſtumbles upon combinations of thought which are not without propriety and connection. There are many proofs of the ſtrange diviſibility of matter; Clara will give you a proof of the ſtrange diviſibility of thought; for after ſhe hath talked almoſt inceſſantly for three hours, I will engage that you

ſhall ſay every thing that you can recollect of her diſcourſe in three minutes. But ſee the court, the attention, the homage of thoſe crowds of ſervile wretches, all encouraging the not leſs mean Clara in her overbearing impertinence. And is it poſſible not to moralize, not to be ſhocked, at ſo general a manifeſtation of abjectneſs, innate abjectneſs of the human ſpecies? Obſerve Silia in particular. Silia admires Clara beyond expreſſion; but Silia was not born to be of her ſet; and ſhe is too low, too deſirous to get into it, ever to ſucceed. Nothing can be more curious than the commerce between Clara and Silia; while one exerciſes every ſuperiority, which the advantages I have enumerated ſo fairly beſtow, the other exerciſes every inferiority the diſadvantages of her ſtation as neceſſarily imply: but Silia's great principle is perſeverance, condeſcending perſeverance: ſhe is quite a female philoſopher; no ſlight ſours or mortifies her, and the favour of one minute amply attones for the neglect of many days. Clara triumphs with all the deſpotiſm of an Eaſtern monarch, and Silia obeys with all the ſervility of an Eaſtern ſubject. It is quite curious to ſee this pair ſo different and ſo like: yes, if nature or fate had changed their ſituations, you may without trial, be aſſured, that Silia would have been Clara, and Clara, Silia; ſo inſeparable are pride and meanneſs.

AS contraries illuſtrate each other, let us take a view of the amiable Camilla. She is really what writers have ſo oftened imagined; or rather, ſhe poſſeſſes a combination of delicacies, which they have ſeldom had minuteneſs of virtue and taſte enough to conceive. To ſay ſhe is beautiful, ſhe is accompliſhed, ſhe is generous, ſhe is tender, is

talking in general, and it is the particular I would deſcribe. In her perſon ſhe is almoſt tall, and almoſt thin; graceful, commanding, and inſpiring a kind of tender reſpect: the tone of her voice is melodious, and ſhe can neither look nor move without expreſſing ſomething to her advantage. Poſſeſſed of almoſt every excellence, ſhe is unconſcious of any, and thus heightens them all: ſhe is modeſt and diffident of her own opinion, yet always perfectly comprehends the ſubject on which ſhe gives it, and ſees the queſtion in its true light: ſhe has neither pride, prejudice, nor precipitancy to miſguide her; ſhe is true, and therefore judges truly. If there are ſubjects too intricate, too complicated for the feminine ſimplicity of her ſoul, her ignorance of them ſerves only to diſplay a new beauty in her character, which reſults from her acknowledging, nay perhaps, from her poſſeſſing that very ignorance. The great characteriſtic of Camilla's underſtanding is taſte; but when ſhe ſays moſt upon a ſubject, ſhe ſtill ſhews that ſhe has much more to ſay, and by this unwillingneſs to triumph ſhe perſuades the more. With the moſt refined ſentiments, ſhe poſſeſſes the ſofteſt ſenſibility, and it lives and ſpeaks in every feature of her face. Is Camilla melancholy? does ſhe ſigh? every body is affected: they enquire whether any misfortune has happened to Camilla; they find that ſhe ſighed for the misfortune of another, and they are affected ſtill more. Young, lovely, and high-born, Camilla graces every company, and heightens the brilliancy of courts; wherever ſhe appears, all others ſeem by a natural impulſe to feel her ſuperiority; and yet when ſhe converſes, ſhe has the art of inſpiring others with an eaſe which they never knew before: ſhe joins to the moſt ſcrupulous politeneſs a certain feminine

gaiety

gaiety free both from reſtraint and boldneſs; always gentle yet never inferior; always unaſſuming, yet never aſhamed or aukward; for ſhame and aukwardneſs are the effects of pride, which is too often miſcalled modeſty: nay, to the moſt critical diſcernment ſhe adds ſomething of a bluſhing timidity, which ſerves but to give a meaning and piquancy even to her looks, an admirable effect of true ſuperiority! By this ſilent unaſſuming merit, ſhe over-awes the turbulent and the proud; and ſtops the torrent of that indecent, that over-bearing noiſe, with which inferior natures in ſuperior ſtations overwhelm the ſlaviſh and the mean. Yes, all admire, and love, and reverence Camilla.

FLORA is never to be perſuaded out of the paſſion ſhe has to pleaſe, nor out of a good opinion of her own beauty: time and years ſhe regards as things that only wrinkle and decay other women; forgets that age is written in the face, and that the ſame dreſs which became her when ſhe was young now only makes her look the older. Affectation cleaves to her even in ſickneſs and pain; ſhe dies in a high-head and coloured ribbons.

LYCE hears Flora laughed at for pretending to youth, and for wearing thoſe dreſſes which do not ſuit a woman of forty; Lyce is of the ſame age herſelf, but years with her have not twelve months, nor do they add to her age: ſhe thinks ſo; and whilſt ſhe looks in the glaſs, lays on the red on her face, and ſticks on the patches, ſhe confeſſes there is an age, when it is not decent to affect a youthful appearance, and that Clarice with paint and patches is monſtrouſly ridiculous.

YOU tell me, that the gold on Philemon's cloaths makes a glittering ſhow, but does it not alſo at the lace-man's? His cloaths are made of the fineſt ſtuffs, but are thoſe ſame ſtuffs leſs fine in the ſhops, or in the whole piece? But then the embroidery and trimmings give them a richneſs. Do they ſo? Then the greateſt praiſe to the taylor. Aſk him what a clock it is, he pulls out a maſterpiece of a watch; he has an onyx for the graſp of his ſword, and on his finger he wears a large diamond, which dazzles your eyes. Well, at laſt you have raiſed my curioſity to ſee all this finery; but do you here, ſend me hither Philemon's cloaths and jewels, and I will excuſe you as to his perſon.

THOU art mightily miſtaken, Philemon, with that glittering coach, that file of fops behind and before it, and thoſe ſix horſes to draw thee in ſtate, if thou thinkeſt to be eſteemed a whit the more: no, our thoughts reach thee through all that glitter, and find thee to be an arrant coxcomb.

CRYSANTES has ſome good qualites, is high-born, and has a large ſhare of pride. He would not for the world be ſeen with Eugenius, who is a man of merit, but poor, he counts it a diſgrace; Eugenius is even with Cryſantes; there is no great fear that they will ever quarrel together.

ESOPUS is ugly, ill natured, and a fool; but one whiſpers me that he has fifty thouſand pounds a year. This concerns him alone, and I ſhall never be the better nor the worſe for it. How weak indeed were I to look on him with other eyes, and could not preſerve myſelf maſter of my own ſenſes!

IF there be any thing which makes human nature appear ridiculous to beings of ſuperior faculties, it muſt be pride. They know ſo well the vanity of thoſe imaginary perfections that ſwell the heart of man, and of thoſe little ſupernumerary advantages, whether in birth, fortune, or title, which one man enjoys above another, that it muſt certainly very much aſtoniſh, if it does not very much divert them, when they ſee a mortal puffed up, and valuing himſelf above his neighbours on any of theſe accounts, at the ſame time that he is obnoxious to all the common calamities of the ſpecies.

To ſet this thought in its true light, we will fancy, if you pleaſe, that yonder mole-hill is inhabited by reaſonable creatures, and that every piſmire (his ſhape and way of life only excepted) is endowed with human paſſions. How ſhould we ſmile to hear one give us an account of the pedigrees, diſtinctions, and titles, that reign among them. Obſerve how the whole ſwarm divide and make way for the piſmire that paſſes through them! You muſt underſtand he is an emmet of quality, and has better blood in his veins than any piſmire in the mole-hill. Don't you ſee how ſenſible he is of it, how ſlow he marches forward, how the whole rabble of ants keep their diſtance? Here you may obſerve one placed upon a little eminence, and looking down on a long row of labourers. He is the richeſt inſect on this ſide the hillock, he has a walk of half a yard in length, and a quarter of an inch in breadth, he keeps a hundred menial ſervants, and has at leaſt fifteen barley-corns in his granary. He is now chiding and beſlaving the emmet that ſtands before him, and who, for all that we can diſcover, is as good an emmet as himſelf.

But here comes an inſect of figure! Don't you take notice of a little white ſtraw that he carries in his mouth? That ſtraw, you muſt underſtand, he would not part with for the longeſt tract about the mole-hill: did you but know what he has undergone to purchaſe it! See how the ants of all qualities and conditions ſwarm about him. Should this ſtraw drop out of his mouth, you would ſee all this numerous circle of attendants follow the next that took it up, and leave the diſcarded inſect, or run over his back to come at his ſucceſſor.

If now you have a mind to ſee all the ladies of the mole-hill, obſerve firſt the piſmire that liſtens to the emmet on her left hand, at the ſame time that ſhe ſeems to turn away her head from him. He tells this poor inſect that ſhe is a goddeſs, that her eyes are brighter than the ſun, that life and death are at her diſpoſal. She believes him, and gives herſelf a thouſand little airs upon it. Mark the vanity of the piſmire on your right hand. She can ſcarce crawl with age; but you muſt know ſhe values herſelf upon her birth, and, if you mind, ſpurns at every one that comes within her reach. The little nimble coquette that is running along by the ſide of her, is a wit. She hath broke many a piſmire's heart. Do but obſerve what a drove of lovers are running after her.

We will here finiſh this imaginary ſcene; but firſt of all, to draw the parallel cloſer, will ſuppoſe, if you pleaſe, that death comes down upon the mole-hill in the ſhape of a cock-ſparrow, who picks up without diſtinction the piſmire of quality and his flatterers, the piſmire of ſubſtance and day-labourers, the white ſtraw officer and his ſycophants, with all the goddeſſes, wits, and beauties of the mole-hill.

May

May we not imagine that beings of ſuperior natures and perfections regard all the inſtances of pride and vanity, among our own ſpecies, in the ſame kind of view, when they take a ſurvey of thoſe who inhabit the earth, or, in the language of an ingenious French poet, of thoſe piſmires that people this heap of dirt, which human vanity has divided into climates and regions.

PRODIGALITY.

SENTIMENTS.

A Great fortune in the hands of a fool is a great misfortune. The more riches a fool has the greater fool he is.

There is more money idly ſpent to be laughed at than for any thing in the world, though the purchaſers do not think ſo.

We admire no man for enjoying all bodily pleaſures to the full; this may create him envy, but not eſteem. Such pleaſures while they flatter a man, ſting him to death.

We may ſurfeit with too much, as well as ſtarve with too little.

Let pleaſures be ever ſo innocent, the *exceſs* is always criminal.

If we conſider laviſh men carefully, we ſhall find their prodigality proceeds from a certain incapacity of poſſeſſing themſelves, and finding enjoyments in their own minds: this looſe ſtate of the ſoul hurries the extravagant from one purſuit

to another; and the reaſon that his expences are greater than another's is, that his wants are alſo more numerous.

The events of this life are fluctuating and precarious; ought not then ſome proviſion to be made for *unforeſeen* loſſes? Ought you not to extend your views further than the ſupply of your *preſent* wants? ought you not to lay up ſomething for *futurity*?

To look no farther than the *preſent* moment; to live at random, ſecure and careleſs of any *future* exigencies; to concern yourſelves about nothing but what is immediate *before* you; and in the enjoyment of *to-day*, to take no manner of thought for the *morrow*, muſt inevitably be productive of the moſt fatal conſequences, not only to *yourſelves*, but perhaps to *poſterity*; it may entail miſery upon children that are yet *unborn*.

Were the enjoyments of the voluptuary the foundation of ſolid happineſs, (for this is the object in view, though they miſs their aim) there might be ſome pretence at leaſt for an *eager* purſuit of them: but, in truth, the caſe is much *otherwiſe*. Felicity does not make her abode with the *ſenſualiſt*, neither does ſhe dwell in the *houſe of feaſting*. The voluptuary is not the moſt *happy* perſon in the world: for *happineſs* is a *ſecret* thing; it depends upon *hidden* cauſes; it is founded upon the *government* of *yourſelves*; it cannot be *acquired*, nor is ſo valuable a purchaſe to be made, but by thought, reflection, and the command of your paſſions.

There is an œconomy that muſt always be obſerved in every purſuit, action, or undertaking. Even your *pleaſures*, except uſed with *moderation*, prudently varied, and purſued rather as a temporary relaxation, than a conſtant employment, ſoon become

become inſipid. The moſt innocent enjoyments have their bounds. It is a temperate uſe that conſtitutes the bliſs, and preſerves thoſe powers and faculties, on the proper exertion of which the happineſs of this life entirely depends. Health and competence are the product of *temperance*; but when once you paſs the bounds of moderation, and fall into the *diſſipations* of pleaſure, the taſte becomes *vitiated*, the ſenſes are *impaired*, and the proper reliſh of every enjoyment is *totally loſt*.

What are the fruits of luxury, ſenſuality, and intemperance? Diſeaſe preying upon your vitals; at the ſame time that your morals are vitiated, your whole frame is enervated.

What are the fruits of waſte, profuſion, and extravagance? Want, poverty, and a train of conſequences, no leſs fatal to your fortune than the other to your health.

There is but one affliction which is laſting, and that is the loſs of an eſtate: time, which alleviates all others, ſharpens this; we feel it every moment during the courſe of our lives, continually miſſing the fortune we have loſt. Let not plenty therefore tempt you to be profuſe.

Numbers are brought into bad circumſtances rather from *ſmall* neglects, than from any *great* errors in *material* affairs. People are too apt to think lightly of ſhillings and pence, forgetting that they are the conſtituent parts of a pound, till a deficiency in the great article ſhews them their miſtake; convinces them, by dear-bought experience of a truth which they might have learnt from a little attention, viz. *that great ſums are made up of ſmall*; and that therefore he that contemneth *ſmall* things, muſt of conſequence *fall by little and little*.

To contract the desires is the grand principle of human *happiness*: for when once a loose is given to the desire of superfluities, you know no end *. Your wishes are vague, and unlimited.—You can set no bounds. The gratification of one inordinate pursuit, paves the way for another; and no sooner is the present vain wish indulged, than a future imaginary necessity arises, equally importunate.

A little is enough for all the *necessities*, for all the innocent *delights* of nature; and it may be justly asserted, that without œconomy, how large soever an estate is, there will still be a deficiency.

Your portion is not large indeed,
But then how *little* do you need;
For nature's calls are few.
In this the art of living lies,
To want *no more* than may suffice,
And make that *little* do.

EXAMPLES.

THE prodigality of the emperor Heliogabalus was as boundless as his lust; for in the short time of his reign, he is said to have reduced almost to beggary all the subjects of the empire, and to have left at his death the exchequer quite empty. He suffered nothing to appear at his table but what was brought from the most distant countries at an immense expence. His palace, his chamber, and his beds were all furnished with cloth of gold. When he went abroad, all the way between his chamber and the place where his chariot waited

* *Multa* petentibus, desunt *multa*.

for

for him was ſtrewed with gold-duſt, for he thought it beneath him to tread upon the ground like other men. All his tables, cheſts, chairs, and ſuch veſſels as were deſtined for the meaneſt uſes were of pure gold. Though his cloaths were exceeding coſtly and beſet with jewels and precious ſtones, yet he is ſaid never to have worn one ſuit twice, nor ever put on again a ring which he had once uſed. He was conſtantly ſerved in gold plate; but every night after ſupper preſented to his gueſts and attendants what had been made uſe of that day. He often diſtributed among the people and ſoldiery, not only corn and money, as other emperors had done, but gold and ſilver plate, jewels, precious ſtones, and tickets intitling them to immenſe ſums, which were immediately paid. He cauſed his fiſh-ponds to be filled with water diſtilled from roſes, and the Naumachia, where ſea-fights were exhibited, with wine. His banquets and entertainments were expenſive almoſt beyond belief, his favourite diſhes being tongues of peacocks and nightingales, and the brains of parrots and pheaſants. He fed his dogs with the livers of geeſe, his horſes with raiſins, and his lions and other wild beaſts with partridges and pheaſants. In ſhort, the whole wealth of the Roman empire, ſays Herodian, was ſcarce ſufficient to ſupply the extravagance of one man. HEROD. p. 569. VIT. HELIOC. p. 102.

CLEOPATRA, queen of Ægypt, to attach Antony the Roman triumvir the more to her perſon and intereſt, made daily entertainments during her ſtay at Tarſus, inviting him and the chief officers of his army to partake of them, and ſpending on thoſe occaſions immenſe ſums of money. In one of theſe banquets Antony expreſſing great ſurprize at the vaſt number of gold cups enriched

with jewels which were diſplayed on all ſides, the queen told him that ſince he admired ſuch trifles he was very welcome to them, and immediately ordered her ſervants to carry them all to his houſe. The next day ſhe invited him again, and deſired him to bring with him as many of his friends as he pleaſed. He accepted the invitation, and came attended with all the chief officers at that time in Tarſus. When the banquet was over, and the numerous company ready to depart, Cleopatra preſented them with all the gold and ſilver plate, which had been made uſe of during the entertainment. In one of theſe feaſts the queen had at her ears two of the fineſt and largeſt pearls that ever had been ſeen, each of them being valued at fifty-two thouſand pounds ſterling; one of theſe ſhe cauſed to be diſſolved in vinegar, and then ſwallowed it; for no other end but to ſhew the little account ſhe made of ſuch toys, and how much ſhe could ſpend at one draught. She was preparing in like manner to melt the other, when Plaucus, who was preſent, ſtopt her and ſaved the pearl, which was afterwards carried to Rome by Auguſtus, and being by his order cut in two, ſerved for pendants to the Venus of the Julian family. ATHEN l. iv. p. 147. PLIN. l. xxxiii. c. 3.

From Tarſus Antony ſuffered himſelf to be drawn away by Cleopatra to Alexandria, where they paſſed their time in games, amuſements, and voluptuouſneſs; treating each other every day, at exceſſive and incredible expences, which may be judged from the following inſtance.

A young Greek who went to Alexandria, to ſtudy phyſic, upon the great noiſe thoſe feaſts made, had the curioſity to aſſure himſelf with his own eyes concerning them. Having been admitted into Antony's kitchen, he ſaw amongſt vaſt variety of other

other things, eight wild boars roaſting whole at the ſame time. Upon which he expreſſed his ſurprize at the great number of gueſts that he ſuppoſed were to be at this ſupper. One of the officers could not forbear laughing, and told him that there were not ſo many as he imagined, and that there could not be above ten in all: but that it was neceſſary every thing ſhould be ſerved in a degree of perfection, which every moment ceaſes and ſpoils. "For, added he, it often happens, that Antony will order his ſupper, and a moment after forbid it to be ſerved, having entered into ſome converſation that diverts him." For that reaſon not one, but many ſuppers are provided, becauſe it is hard to know at what time he will think fit to eat. PLUT. IN ANTON.

LUCULLUS the Roman general, though juſtly admired for his bravery, juſtice, and clemency, yet is deſervedly cenſured for his extravagance and prodigality. Cicero and Pompey meeting him one day in the city told him they intended doing themſelves the pleaſure of ſupping with him that night; but it ſhall be upon this condition, added they, that you have nothing extraordinary on our account. To which he ſeemingly agreed; but gueſs their ſurprize when they ſat down to an entertainment that coſt no leſs than fifty thouſand crowns. What aſtoniſhed them the more was the ſhortneſs of the time in which it was prepared: but this it ſeems was little more than his ordinary diet. This ſuperfluous pomp and magnificence will not be thought incredible, if we compare it with that of Peter de Ruere after he was made cardinal by the pope his kinſman: for within the ſpace of two years which he lived at Rome, he expended in feaſts and entertainments no leſs than four hundred thouſand crowns. FREN. ACAD.

MULEASSES, king of Thunes, was ſo complete an epicure, that being expelled his kingdom for his infamous debaucheries, and hearing afterwards that Charles V. was inclined to reinſtate him on the throne, he ordered a peacock to be dreſt for his ſupper, and ſpent a hundred crowns on the ſauce. PAUL. JOV.

THE emperor Vitellius was likewiſe ſo ſhamefully fond of ſuperfluity and exceſs, that for one ſingle meal he has ordered two thouſand different kinds of fiſh, and ſeven thouſand fowl. Without doubt theſe epicures agreed with the poet Philoxenus, who wiſhed that he had a crane's neck, that he might the longer enjoy the pleaſure of eating and drinking.

HOW very different, but how much more commendable, was the conduct of Cyrus, king of Perſia, who, having condeſcended to the intreaties of one of his friends, to take a dinner with him, and being deſired to name his viands, and where he would have his table ſpread, made this unexpected anſwer: "It is my pleaſure," ſaid the king, "that you prepare this banquet on the ſide of the river, and that one loaf of bread be all the diſhes!" APH. ANTIENTS.

AS this laſt example may be thought a contrary extreme, eſpecially by thoſe who do not know that bread and vegetables were the ordinary food of the Perſians, I will give you an inſtance of the contempt of extravagance and prodigality, in the conduct of the celebrated dean Swift. A certain lady ſent him an invitation to dinner: but, having heard that he was not eaſily pleaſed, ſhe

ſhe had taken a month to provide for it. When the time came every delicacy which could be purchaſed the lady prepared, even to profuſion. The dean was ſcarce ſeated, when ſhe began to make a ceremonious harangue; in which ſhe told him, that ſhe was ſincerely ſorry that ſhe had not a more tolerable dinner, ſince ſhe was apprehenſive there was not any thing there fit for him to eat; in ſhort, that it was a bad dinner, "P—x take you," ſaid the dean, "why did you not get a better then? ſure you had time enough! but ſince you ſay it is ſo bad, I'll e'en go home and eat a herring." Accordingly he departed, and left her juſtly confuſed at her folly, which had ſpoilt all the pains and expence ſhe had been at.

BUT to give an example perfectly worthy of imitation in every reſpect, I muſt relate the following anecdote.

Lord Carteret, in his lieutenancy, being very fond of Dr. Delany, who was indeed worthy of univerſal eſteem, came one day quite unattended, and told the doctor he was come to dine with him. He thanked his excellency for the honour he conferred on him, and invited him to walk in his beautiful gardens; which his excellency did with great good humour. They took a turn or two, when the ſervant came to inform them that dinner was upon the table. The doctor had generally ſomething ſuitable to the ſeaſon for himſelf and his mother, to whom he behaved with true filial tenderneſs and reſpect.

The doctor made the old lady do the honours of his table; for which, nor for the entertainment, he never made the leaſt apology, but told his lordſhip, that

To ſtomachs cloy'd with coſtly fare,
Simplicity alone was rare.

This demeanor of his was infinitely agreeable to lord Carteret, who, though a courtier, hated ceremony when he ſought pleaſure, which is indeed inconſiſtent with it. His excellency after the cloth was taken away, and the bottle introduced (when, conſequently, the lady departed) told the doctor, "That he always believed him to be a well-bred man, but never had ſo clear a demonſtration of it, as he had this day ſeen. Others," ſaid he, "whom I have tried the ſame experiment on have met me in as much confuſion as if I came to arreſt them for high treaſon; nay, they would not give me a moment of their converſation, which, and not their dinner, I ſought, but hurry from me, and then if I had any appetite, deprive me of it, by their fulſome apologies for defects, and by their unneceſſary profuſion." MEMOIRS of MRS. L. PILK. VOL. iii.

BUT ſee the conſequence of a different conduct! Anophilus is a man of fortune, is only in his fortieth year, and yet has all the infirmities of extreme old age; his body totters, his hands tremble, his head ſhakes, and his voice faulters: an hidden fire in his bowels dries up the vital juices, and conſumes his ſtrength; but it is a fire of his own kindling, which he has alſo continued and increaſed by the immoderate uſe of wine and ſtrong liquors.

LEMARCHUS is tormented by frequent and excruciating paroxiſms of the gout; for which he is indebted to the ſkill and dexterity of his cook,

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the luxury of his table, and perhaps to ſome other exceſſes which equally enervate the body.

PHILARGYRIS was born without wealth, but with an ardent deſire to acquire it: he did not amuſe himſelf with ſcience, a ſterile ſoil! which to thoſe who cultivate it with the greateſt aſſiduity, produces only flattering honours, and empty praiſe: he was neither geometrician, poet, grammarian, nor aſtronomer, but he could flatter—he gained the favour of the great—he was firſt made—and then—after which he had the honour of being—perhaps you imagine, that he then wiſhed for nothing more; on the contrary, his deſire increaſed with his wealth, and his wealth encreaſed almoſt in proportion to his deſire: for, when he died, ten principalities might have been formed out of his eſtate. The year of mourning was ſcarce expired, when his ſon, although he was ſole heir to theſe vaſt poſſeſſions, was leſs wealthy by one half than his father: the keeping a miſtreſs, gaming, the repayment of loans at exorbitant intereſt, building and demoliſhing, a paſſion for pictures, medals, and cockle-ſhells, and, above all, his inattention to his domeſtic affairs, ſo greatly diminiſhed his patrimony in ſo ſhort a time. But he has made conſiderable progreſs ſince; for he has now not only diſſipated the remainder, but has brought himſelf deeply into debt.

HOW wretched is the condition of Aſotus! A little garret with bare walls is his whole apartment, and of this, a flock-bed covered with rags takes up two-thirds. Cold, nakedneſs, and ſhame compel him to lie in his bed, till the day is far ſpent. At night a lamp ſuited to the place, a true ſepulchral lamp, rather adds horror than diffuſes light. By the

the feeble glimmering of this languid flame, he eats a dry crust of brown bread, his whole repast! yet, poor as it is, he is not sure that he shall be able to renew it to-morrow. What are now become of his countless treasure, his immense revenues, which appeared sufficient to maintain a whole province? It may as well be asked, what becomes of water in a sieve, or of wax in a furnace. Luxurious entertainments, gaming, women, usurers, and his steward, are the bottomless gulphs which have swallowed up his opulence. But is there not one among all his friends who knows him in his adversity, and stretches out the hand of bounty for his relief? Is there not one among all his friends? Alas! had he ever a friend? If he had he would have him still: for, whatever may have been said, adversity never banished a friend: it only disperses those who unjustly assume the name; and if adversity is productive of any good, which surely cannot be denied, this is one of its principal advantages; for the loss of a false friend is a real gain: if Asotus has any cause of complaint, it is only for want of wisdom, and of never having had a friend that was sincere.

BUT to change the scene.—Behold! the happy effects of frugality*. Demophilus, upon the death of his father, became possessed of an estate of a thousand a year: out of which he was to pay his mother an annuity of two hundred per annum, and to his two sisters the sum of two thousand pounds each. He likewise found a mortgage on one part of the estate for fifteen hundred pounds, and when he had paid the expences of his father's funeral, and some tradesmen's bills, he was left with

* Frugalitatem virtutem esse maximam judico. CICERO.

but

but very little ready money. However, as his mother and ſiſters conſented to live with him, and did not immediately inſiſt on the payment of their fortunes, Demophilus in about three years was able to clear off the mortgage. To effect this, he diſmiſſed ſuch of his father's domeſtics as were not abſolutely neceſſary. He laid aſide his carriage, he became his own ſteward, received, examined, and paid all his bills himſelf; he renounced every mean and ſenſual gratification, all trifling amuſements and vain ſuperfluities. He kept but very little company, and never aſſociated by choice with any but thoſe who were diſtinguiſhed for their virtue and good ſenſe. His ſervants both loved and feared him, conſequently he was obeyed with punctuality and cheerfulneſs. He was revered by his acquaintance for his integrity and wiſdom; and his neighbours would frequently, without any farther appeal, leave to him the deciſion of their diſputes. By this prudent conduct, and the exerciſe of an unremitted frugality, he became univerſally reſpected, and had in the courſe of ſeven years been able to preſent his eldeſt ſiſter with two thouſand pounds on the day of her marriage, without burdening the eſtate with a ſhilling. Demophilus was now in his 30th year, when his neighbour Mr. Speedwell, who had acquired a very conſiderable fortune in the mercantile way, addreſſed him in the following terms: "I have obſerved, my young friend, with great pleaſure the regularity and prudence of your conduct during the courſe of ſeveral years, and, if I am not greatly miſtaken, I think you would make a deſerving woman a very good huſband. But perhaps you are determined never to riſk the tranquility of which you ſeem ſo happily poſſeſſed: if that be the caſe, I have done." "I do not think I ſhould hazard

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any part of my happineſs," replied Demophilus, "by an union with a deſerving lady; I am fully perſuaded it would be a great addition to it. But at preſent you know, Sir, my little eſtate is charged with the payment of a large ſum to my youngeſt ſiſter, who is on the point of marriage, and till I have eaſed it of that burden, I do not intend to alter my condition." "If that be all your objection," ſays Mr. Speedwell, "you will give me leave to ſay, I do not think there is any great weight in it. Permit me to remove it at once. Here is a draft for two thouſand pounds, which you will preſent to the young lady as your own act and deed, and if you can love my daughter, Sophy, my only child, I will immediately give you fifty thouſand more, and at my deceaſe you will be intitled to the remainder of what I poſſeſs—perhaps as much more—I honour you for your virtue and good ſenſe—I am convinced of your prudence, and I am not afraid of your leaving my daughter pennyleſs by a life of diſſipation and luxury. She was the darling of her deceaſed mother, and the only comfort of my old age.—She is a good girl, and, if you can love her ſincerely, take her, and God bleſs you both." At theſe words the tears flowed ſo faſt down the old gentleman's cheeks he could ſay no more.

Demophilus was no ſtranger to the young lady, they had frequently converſed together, and had long perceived a growing affection, founded on their mutual eſteem. The marriage was in a ſhort time conſummated, and the old gentleman the next year left his ſon-in-law poſſeſſed of a hundred and fifty thouſand pounds.

His conduct was indeed changed with his fortune, for he now kept a very elegant equipage, enlarged the number of his domeſtics, changed his fur-

furniture, and in every reſpect lived ſuitably to his fortune. But Demophilus fixed upon a certain ſum, which he would never exceed; by this means his fortune was ſtill increaſing, and what gave him infinite pleaſure, he was now able to diſcover the humanity and benevolence of his ſoul, in a much more extenſive manner than formerly; nor has he ever been weary of well doing, for he ſtill ſhowers his bounties with a liberal hand on the indigent and unhappy. If wiſdom can derive any advantage from wealth, it is only by procuring the ſublime ſatisfaction of communicating happineſs. This you will ſay, if you think juſtly, is making a noble uſe of an affluent fortune. It is ſo, but let me add that Demophilus does no more than his duty: for as all mankind are equal ſharers in the wants and neceſſities of life, and the things which ſhould ſupply theſe wants are unequally divided, it follows that the abundance of the one ſhould miniſter to the neceſſities of the other; for when you have diſcharged the relative duties, you then become a debtor to ſuch acts of beneficence, as are required at the hands of all thoſe to whom God has diſpenſed his gifts liberally.

PRUDENCE.

SENTIMENTS.

PRUDENCE is the art of chuſing: he is prudent who among many objects can diſtinguiſh that which deſerves the preference.

Prudence has two offices, to inform the underſtanding and regulate the will. She determines both on maxims of ſpeculation and practice. She keeps the mind upon its guard againſt prejudice and precipitation.

To deſire objects which are probably inconſiſtent with our happineſs, on the whole, would be a dangerous imprudence; to deſire thoſe which are contrary to good morals, would be criminal: and whatever is criminal cannot fail to produce miſery; becauſe there is in heaven an impartial Judge, by whom every deviation from virtue is, ſooner or later, adequately puniſhed.

Though fortune ſeems to be an univerſal miſtreſs, yet prudence is hers. When we are guided by prudence we are ſurrounded by all the other divinities.

Diſcretion does not only ſhew itſelf in words, but in all the circumſtances of action; and is like an under agent of providence, to guide and direct us in the ordinary concerns of life.

There are many more ſhining qualities in the mind of man, but there is none ſo uſeful as diſcretion; it is this which gives a value to all the reſt, which ſets them at work in their proper times and

and places, and turns them to the advantage of the perſon who is poſſeſſed of them. Without it learning is pedantry, and wit impertinence, nay virtue itſelf looks like weakneſs; the beſt parts only qualify a man to be more ſprightly in errors, and active to his own prejudice.

Be neither ſimple nor ſubtil.

Prudence requires all wiſe men to weigh their actions in the balance of reaſon, and to judge whether there be any proportion between the hazard run, and the end propoſed.

In the reputation of a wiſe man his œconomy is one of the moſt diſtinguiſhing parts of his prudence.

Prudence is an ev'nneſs of ſoul,
A ſteady temper which no cares controul,
No paſſions ruffle, no deſires inflame;
Still conſtant to itſelf, and ſtill the ſame.

EXAMPLES.

IN the reign of king Charles the Second there was a young lady, whom I ſhall call Prudentia, who was the reigning toaſt of that gallant age, and equally admired by the men of pleaſure and the men of wit; her ſoul was as lovely as her perſon: with her beauty ſhe was ſtrictly modeſt, with her wit ſhe was diſcreet and good-natured. Among her numerous train of admirers, none ſeemed ſo agreeable and deſerving her eſteem as the young lord Amiable, who, incapable of any baſe deſigns, gave ſuch aſſurances of his love, that Prudentia eaſily ſurrendered her heart. Prudentia's aunt, who was her guardian, and loved her as her own child, was pleaſed with a conqueſt which would

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ſo much contribute to the honour and happineſs of her niece; ſhe readily conſented to the match, and the nuptials were celebrated with a mutual joy. As this was a match not made up by treaty, but by free choice and inclination, they did not fall into that modiſh coldneſs and complaiſant indifference people of faſhion are ſoon apt to do. My lord was a man of unuſual ſweetneſs and affability of temper, which, when joined to that of Prudentia's, muſt neceſſarily make him happy with his wife; yet his eaſineſs and credulity of the generoſity of ſome of his companions had like to have leſſened his domeſtic felicity, had not the diſcretion of Prudentia prevented it. My lord had contracted a moſt intimate acquaintance with one Mr. Maſkwell, a man of pleaſing converſation, which ſerved only to conceal the tricking gameſter and the deſigning pander. To render himſelf more powerful with men of quality he made himſelf inſtrumental to their follies or their vices. Though lord Amiable was not inclined to any of thoſe vices Maſkwell was procurer of, yet this wretch had cunning enough to draw him into all. With drinking his health ſoon began to be impaired; with loſſes his temper was ruffled; with wenching that fondneſs and cordial love he was uſed to ſhew to his lady, began to ceaſe. Prudentia was not a little concerned at this conduct: ſhe too well knew all his vices; yet diſcreetly thought that any violent oppoſition would but heighten the miſchief: ſhe took care to make home as eaſy to him as poſſible; ſtudious of obliging, ſhe never diſguſted him by harſh reproaches and ſatirical reflections on his conduct; neither, though careful to pleaſe him, did ſhe run into an extreme of fondneſs: ſhe was not fond when ſhe thought it would be diſagreeable; for ſhe knew that a wife with-

without diſcretion may make the tendereſt endearments the moſt troubleſome. Prudentia was gay or fond as ſhe found her lord in the temper to receive either; and, without letting him know that ſhe had information of his gaming abroad, would propoſe a game of cards at home with ſuch company as ſhe thought would moſt pleaſe him, and never forgot to include Mr. Maſkwell.

Sometimes her propoſal was accepted; and by that means ſhe found out the ſharper, the pander, the flatterer, and the villain in the ſilver-tongued Mr. Maſkwell.

It happened that Mrs. Thoughtleſs, a beautiful lady, who had married my lord's brother, was extremely uneaſy at being informed of her huſband's keeping company with women of the town, and in danger of being ruined by ſharpers at gaming: ſhe came one day to my lord to complain of his brother's bad conduct and falſhood to her bed: ſhe cried, ſhe raved, and threatened not to live a moment with him longer. My lord did what he could to pacify her, but all in vain; my lady ſucceeded better, who taking this opportunity to ſhew my lord his own foibles, thus addreſſed herſelf to her ſiſter: "I fancy, dear ſiſter, you want a little diſcreet good-humour to reclaim your huſband; beauty and wit will not avail without diſcretion; there is a paſſive kind of virtue neceſſary to ſhew him his folly, it muſt not be done with ill-nature and conſtant reproaches on his conduct, which I am afraid is your method. If my lord Amiable was guilty of ſuch follies, which I dare affirm he never will, I ſhould myſelf act as I adviſe you. You have beauty enough to pleaſe a huſband, have therefore an equal deſire to do it: be the more ſtudious of his humour as he is more faulty in his conduct, and let your affability ſhew his injuſtice

in wronging you: the miſtreſſes the men viſit exert all their little arts to pleaſe them, for gain only, without honour, without conſcience, and without love: why then ſhould not a virtuous woman ſhew as great a deſire to pleaſe her huſband, as theſe artful jilts do to pleaſe a gallant?"

Mrs. Thoughtleſs was pleaſed with her advice; my lord approved of it, and was ſecretly touched to the ſoul for his tranſgreſſions againſt ſo incomparable a wife, who had acted what ſhe ſpoke, and had more perſonal charms than the woman his falſe friend had introduced him to. When he had recollected himſelf, he propoſed that his ſiſter ſhould bring her huſband to dinner the next day; and that his lady ſhould repeat what ſhe had already ſaid, and he was aſſured that it would have an excellent effect. It was agreed on; but with this diſcreet caution of lady Amiable, that her diſcourſe ſhould be directed to my lord, to take off any ſuſpicion that it was intended for Mr. Thoughtleſs. The next day they met, and my lord Amiable ſaw himſelf prudently attacked by his lady for his real faults, while ſhe ſeemed only to take them for imaginary ones. To what ſhe had ſaid before ſhe added ſome reflections on the ill choice men of quality make of their acquaintance, among whom are the merry laughing buffoons, who lead them into all the vices of the age, under the falſe pretence of friendſhip; at which words, looking at her lord in the moſt tender manner, ſhe concluded, "Theſe, my lord, are wretched friends, who lead you into ſuch evils; on the contrary, the friendſhip between man and wife, is cemented by virtue, love, and intereſt, and cannot be diſſolved without deſtroying the happineſs of both. Let not then, my lord, any falſe friends deceive you to your ruin. I deſire a continuance of your love only ſo long as I continue

to

to deſerve it." At theſe laſt words, my lord, overcome with the gentle reproach, flung himſelf about her neck, and amidſt a thouſand kiſſes promiſed mutual love. Theſe tranſports were followed by the like in my lady's brother and wife, who owned himſelf a convert to virtue and matrimonial affection.

Thus what neither beauty nor wit could effect, diſcretion did: their lives afterwards were proſperous, and their deaths happy:

Good-humour only teaches charms to laſt,
Still makes new conqueſts and improves the laſt.
Love, rais'd on beauty, will like that decay;
Our hearts may bear its ſlender chains a day,
As flow'ry bands in wantonneſs are worn,
A morning's pleaſure, and at ev'ning torn;
This binds in ties more eaſy and more ſtrong
The willing heart, and only holds it long. POPE.

A Gentleman, whom I ſhall call Mr. Foreſight, was poſſeſſed of a genteel income, and while a bachelor kept a chariot and four footmen, beſides ſix ſaddle horſes. He did not exceed, but went to the utmoſt ſtretch of his income: but when he married the beautiful Clarinda (who brought him a handſome fortune) he diſmiſſed two of his footmen, four of the ſaddle horſes, and his chariot; and kept only a chair for the uſe of his lady. Embroidered cloaths and laced linnen were quite laid aſide: he was married in a plain drugget, and from that time forward, in all the accommodations of life, never coveted any thing beyond cleanlineſs and conveniency. When any of his acquaintance aſked him the reaſon of this ſudden change, he would anſwer, "In a ſingle life I could eaſily compute my wants, and provide a-

gainſt them; but the condition of life I am now engaged in is attended with a thouſand unforeſeen caſualties, as well as with a great many diſtant but unavoidable expences. The happineſs or miſery in this world of a future progeny will probably depend upon my good or ill huſbandry. I ſhall never think I have diſcharged my duty till I have laid up a proviſion for three or four children at leaſt." "But pr'ythee, Sir," ſays a pert coxcomb that ſtood by, "why ſhouldſt thou reckon thy chickens before ——" Upon which he cut him ſhort, and replied, "It is no matter; a brave man can never want heirs, while there is one man of worth living." This precautious way of reaſoning and acting has proved to Mr. Foreſight and his lady an uninterrupted ſource of felicity; wedlock ſits light and eaſy upon them; and they are at preſent happy in two ſons and a daughter, who a great many years hence will feel the good effects of their parents prudence.

HOW ſingular in the age we live in is the diſcreet behaviour of young Sophia, and how amiable does ſhe appear in the eyes of wiſe men? Her lover a little before marriage acquainted her that he intended to lay out a thouſand pounds for a preſent in jewels; but, before he did it, deſired to know what ſort would be moſt agreeable to her. "Sir, replied Sophia, I thank you for your kind and generous intentions, and only beg they may be executed in another manner: be pleaſed only to give me the money, and I will try to lay it out to a better advantage. I am not, continued ſhe, in the leaſt fond of thoſe expenſive trifles; neither do I think the wearing of diamonds can be any addition, nor the abſence of them any diminution to my happineſs. I ſhould be aſhamed

to appear in public for a few days in a dreſs which does not become me at all times. Beſides, I ſee, by that modeſt plain garb of yours, that you are not yourſelf affected with the gaiety of apparel. When I am your wife, my only care will be to keep my perſon clean and neat for you, and not to make it fine for others." The gentleman, tranſported with this excellent turn of mind in his miſtreſs, preſented her with the money in new gold. She purchaſed an annuity with it; and out of the income of which, at every revolution of her wedding-day, ſhe makes her huſband ſome pretty preſent, as a token of her gratitude, and a freſh pledge of her love: part of it ſhe yearly diſtributes among her indigent and beſt-deſerving neighbours, and the ſmall remainder ſhe lays out in ſomething uſeful for herſelf and the children.

HENRY the Fifth, king of England, while he was prince of Wales, by his looſe and diſſolute conduct, was daily giving his father great cauſe of pain and uneaſineſs. His court was the common receptacle of libertines, debauchees, buffoons, paraſites, and all the other ſpecies of vermin which are at once the diſgrace and ruin of young princes. The wild pranks and riotous exploits of the prince and his companions were the common topics of converſation *. This degeneracy in the heir of the crown was not more diſagreeable to the king himſelf, who loved him with a moſt tender affection, than it was alarming to the nation in general, who

* He is ſaid, among other pranks, to have diſguiſed himſelf in a mean habit, and lain in wait for the receivers of his father's revenue, whom he attacked upon the highway, and robbed of the money they were carrying to the treaſury. In theſe rencounters he ſometimes received a ſound drubbing; but he was always ſure to reward thoſe officers who made a brave and obſtinate reſiſtance. STOW.

trembled at the proſpect of being one day governed by a prince of his character. But their fears were happily removed; for no ſooner had the young king aſſumed the reins of government, than he ſhewed himſelf to be extremely worthy of the high ſtation to which he was advanced. He called together the diſſolute companions of his youth; acquainted them with his intended reformation; adviſed them to imitate his good example; and after having forbid them to appear in his preſence for the future, if they continued in their old courſes, he diſmiſſed them with liberal preſents. He choſe a new council, compoſed of the wiſeſt and beſt men of the kingdom: he reformed the benches, by diſcarding the ignorant and corrupt judges, and ſupplying their places with perſons of courage, knowledge, and integrity. Even the chief-juſtice Gaſcoigne *, who had committed young Henry to priſon, and who, on that account, trembled to approach the royal preſence, was received with the utmoſt cordiality and friendſhip; and, inſtead of being reproached for his paſt conduct, was warmly exhorted to perſevere in the ſame ſtrict and impartial execution of the laws. When the archbiſhop of Canterbury applied to him, for permiſſion to impeach a great man, for holding opinions contrary to the eſtabliſhed religion, he told him, he was averſe to ſuch ſanguinary methods of converſion; that *reaſon and argument* were the proper weapons for defending and maintaining the truth; and that the moſt gentle means ought, in the firſt place, to be employed, in order to reclaim men from their errors. In a word, he ſeemed determined to bury all party-diſtinctions in eternal oblivion; and to approve himſelf the common father

* See the article MAGNANIMITY.

and

and protector of all his subjects, without exception. Even before his father's death, he seems to have been sensible of the folly and impropriety of his conduct, and determined to reform: for his father being naturally of a jealous and suspicious disposition, listened to the suggestions of some of his courtiers, who insinuated, that his son had an evil design upon his crown and authority. These insinuations filled his breast with the most anxious fears and apprehensions, and perhaps he might have had recourse to very disagreeable expedients, in order to prevent the imaginary danger, had not his suspicions been removed by the prudent conduct of the young prince. He was no sooner informed of his father's jealousy, than he repaired to court, and throwing himself on his knees, accosted the king in the following terms:

"I understand, my liege, that you suspect me of entertaining designs against your crown and person. I own I have been guilty of many excesses, which have justly exposed me to your displeasure: but I take heaven to witness, that I never harboured a single thought inconsistent with that duty and veneration which I owe to your majesty. Those who charge me with such criminal intentions only want to disturb the tranquility of your reign, and to alienate your affections from your son and successor. I have therefore taken the liberty to come into your presence, and humbly beg you will cause my conduct to be examined with as much rigour and severity, as that of the meanest of your subjects; and if I be found guilty, I will cheerfully submit to any punishment you shall think proper to inflict. This scrutiny I demand, not only for the satisfaction of your majesty, but likewise for the vindication of my own character."

The king was ſo highly ſatisfied with this prudent and ingenuous addreſs, that he embraced him with great tenderneſs, acknowledging that his ſuſpicions were entirely removed, and that for the future he would never harbour a thought prejudicial to his loyalty and honour. HIST. ENG.

SO happily were the fears of the nation diſappointed in regard to this young prince, that were we to ranſack all the records of antient and modern times, we ſhall hardly find a hero whoſe character bears a more ſtriking reſemblance to that of Alexander the Great, in his beſt and moſt laudable actions.

He ſeems to have been bleſſed with a ſelf-taught genius, that blazed out at once without the aid of inſtruction or experience; and the ſame reſtleſs and active ſpirit, which during his younger years hurried him into ſome irregularities, when at laſt reſtrained and directed by the maxims of prudence and diſcretion, prompted him to attempt, and enabled him to accompliſh, thoſe great and glorious enterprizes, which at once charmed and aſtoniſhed the nation. His valour was ſuch as no danger could ſtartle, and no difficulty oppoſe. He was religious without ſuperſtition, juſt without rigour, complaiſant with a becoming dignity, and at once engaged the affections, and commanded the eſteem of all around him. Regulating his conduct by the laws of his country, he took care that all his ſubjects ſhould ſquare their actions by the ſame invariable ſtandard. Not more tenacious of the prerogatives of the crown, than tender of the privileges of the people, he always lived with his parliament in the moſt perfect harmony and concord; he never demanded a ſupply which they did not give; and never refuſed to grant a petition which they thought proper to prefer.

RELIGION.

SENTIMENTS.

RELIGION, in its moſt general view, is ſuch a ſenſe of God on the ſoul, and ſuch a conviction of our obligations to him, and dependence upon him, as ſhould engage us to make it our great care to conduct ourſelves in a manner which we have reaſon to believe will be pleaſing to him.

From the little I have ſeen of the world, I am convinced it is a true ſenſe of religion, a full perſuaſion of an inviſible power, who ſees and knows every thing, and, as we behave well or ill in this life, will accordingly reward or puniſh us in another, that only can reſtrain our giddy paſſions, controul our headſtrong appetites, and ſtop us in the full career of ſin and folly; for this reaſon as well as others, the imprinting an early and deep ſenſe of religion on the minds of youth is an eſſential part in a complete plan of education.

All ſorts of men that have gone before us into an eternal ſtate, have left this great obſervation behind them, that upon experience they have found, that what vain thoughts ſoever men may, in the heat of their youth, entertain of religion, they will, ſooner or later feel a teſtimony God hath given it in every man's breaſt, which will one day make them ſerious, either by the inexpreſſible fears, terrors, and agonies of a troubled mind, or the in-

conceivable peace, comfort, and joy of a good conſcience.

Let profane minds laugh at it as much as they will, there is a ſecret commerce between God and the ſouls of good men; they feel the influence of heaven *, and become both wiſer and better for it: and therefore to thoſe who are ſo happy as to be properly affected by religion, piety and devotion are their eternal comforts, and the practice of their duty is an everlaſting pleaſure.

A ſtate of temperance, ſobriety, and juſtice, without devotion, is a cold, lifeleſs, inſipid condition of virtue; and is rather to be ſtyled philoſophy than religion. Devotion opens the mind to great conceptions, and fills it with more ſublime ideas than any that are to be met with in the moſt exalted ſcience, and, at the ſame time, warms and agitates the ſoul more than ſenſual pleaſure.

The moſt illiterate man, who is touched with devotion, and uſes frequent exerciſes of it, contracts a certain greatneſs of mind, mingled with a noble ſimplicity, that raiſes him above thoſe of the ſame condition; and there is an indelible mark of goodneſs in thoſe who ſincerely poſſeſs it. It is hardly poſſible it ſhould be otherwiſe; for the fervors of a pious mind will naturally contract ſuch an earneſtneſs and attention towards a better being, as will make the ordinary paſſages of life go off with a becoming indifference. By this a man in the loweſt condition will not appear mean, and in the moſt ſplendid fortune inſolent.

* The light of nature could direct Seneca to this doctrine, as appears by a very remarkable paſſage among his epiſtles, *Sacer in eſt in nobis ſpiritus bonorum malorumque cuſtos, et obſervator, et quem admodum nos illum tractamus, ita et ille nos.* "There is a holy ſpirit reſiding in us, who watches and obſerves both good and evil men, and will treat us after the ſame manner that we treat him."

It

It is a great diſgrace to religion, to imagine it is an enemy to mirth and cheerfulneſs, and a ſevere exacter of penſive looks and ſolemn faces. The true ſpirit of religion cheers as well as compoſes the ſoul. It is not the buſineſs of virtue to extirpate the affections of the mind, but to regulate them.

The greateſt and wiſeſt of men in all ages and countries were renowned for their piety and virtue. Thoſe in our own nation, that have been unqueſtionably the moſt eminent for learning and knowledge, were likewiſe the moſt eminent for their adherence to the Chriſtian religion. I might produce very ſhining examples from among the clergy; but becauſe prieſt-craft is the common cry of every cavilling empty ſcribbler, I ſhall ſhew that thoſe laymen who have exerted a more than ordinary genius in their writings, and were the glory of their times, were men whoſe hopes were filled with immortality, and the proſpect of future rewards, and men who lived in a dutiful ſubmiſſion to all the doctrines of revealed religion.

EXAMPLES.

XENOPHON informs us that what Cyrus the Great preferred before all other things was the worſhip of the gods and a reſpect for religion. Upon this therefore he thought himſelf obliged to beſtow his firſt and principal care. He began by eſtabliſhing a number of magi (or prieſts) to ſing daily a morning ſervice of praiſe to the honour of the gods, and to offer ſacrifices, which was daily practiſed among them even to ſucceeding ages. The prince's diſpoſition quickly became, as is uſual, the prevailing diſpoſition among the peo-

ple, and his example became the rule of their conduct. Cyrus, on the other hand, was extremely glad to find in them ſuch ſentiments of religion, being convinced that whoſoever ſincerely fears and worſhips God, will at the ſame time be faithful to his king, and preſerve an inviolable attachment to his perſon, and to the welfare of the ſtate. CYROP. 204.

WHILE the colleagues of Conſtantius the Roman emperor were perſecuting the Chriſtians with fire and ſword, he politically pretended to perſecute them too, and declared to ſuch officers of his houſhold and governors of provinces as were Chriſtians, that he left it to their choice, either to ſacrifice to the gods, and by that means preſerve themſelves in their employments, or to forfeit their places and his favour by continuing ſteady in their religion. When they had all declared, the emperor diſcovered his real ſentiments, reproached in the moſt bitter terms thoſe who had renounced their religion, highly extolled the virtue and conſtancy of ſuch as had deſpiſed the wealth and vanities of the world, diſmiſſed with ignominy the former, ſaying, "that thoſe who had betrayed their God, would not ſcruple to betray their prince," and retaining the latter truſted them with the guard of his perſon and the whole management of public affairs, as perſons on whoſe fidelity he could rely, and in whom he might put an intire confidence. EUSEB. VIT. CONSTANT. l. i. c. 15.

CAN any thing be more admirable than theſe ſentiments of Cicero? "That we ought above all things to be convinced, that there is a ſupreme Being, who preſides over all the events of the world, and diſpoſes every thing as ſovereign lord and arbiter:

biter: that it is to him mankind are indebted for all the good they enjoy: that he penetrates into and is acquainted with whatſoever paſſes in the moſt ſecret receſſes of the heart: that he treats the juſt and impious according to their reſpective merits: that the true means of acquiring his favour, and of being pleaſing in his ſight, is not by the uſe of riches and magnificence in his worſhip, but by preſenting him an heart pure and blameleſs, and by adoring him with an unfeigned and profound veneration. Nor can I think, adds he, that man to be in his right mind who is deſtitute of religion." CICER. DE LEG.

THE conſent of all men, ſays Seneca, is of very great weight with us; a mark that a thing is true, is when it appears ſo to all the world. Thus we conclude there is a divinity, becauſe all men believe it, there being no nation, how corrupt ſoever they be, which deny it.

I NEVER had a ſight of my ſoul, ſays the emperor Aurelius, and yet I have a great value for it, becauſe it is diſcoverable by its operations, and by my conſtant experience of the power of God. I have a proof of his being, and a reaſon for my veneration.

AS to Socrates it muſt be allowed that the Pagan world never produced any thing ſo great and perfect. He held admirable principles with relation to the Deity; he agreeably rallied the fables upon which the ridiculous myſteries of his age were founded; he often diſcourſed in the moſt exalted terms of the exiſtence of one ſupreme Being, eternal, inviſible, the creator of the univerſe, and the ſupreme director and arbiter of all events, who takes

takes cognizance of the actions of men, and who will infallibly puniſh the guilty and reward the virtuous.

Theſe examples, ſelected from the heathen world, evidently prove that religion or the fear and adoration of a ſupreme Being, is dictated to us by the light of nature. Let us now conſider what has been the faith and practice of the greateſt men in our own nation with regard to revealed religion.

THE honourable Mr. Boyle, the moſt exact ſearcher into the works of nature that any age has known, and who ſaw atheiſm and infidelity beginning to ſhew themſelves in the looſe and voluptuous reign of king Charles the Second, purſued his philoſophical enquiries with religious views, to eſtabliſh the minds of men in a firm belief and thorough ſenſe of the infinite power and wiſdom of the great Creator.

This account we have from one who was intimately acquainted with him, and preached his funeneral ſermon *. "It appeared from thoſe who converſed with him on his inquiries into nature, that his main deſign in that (on which as he had his own eye moſt conſtantly, ſo he took care to put others often in mind of it) was to raiſe in himſelf and others vaſter thoughts of the greatneſs and glory, and of the wiſdom and goodneſs of God. This was ſo deep in his thoughts, that he concludes the article of his will, which relates to that illuſtrious body the Royal Society, in theſe words, wiſhing them a happy ſucceſs in their laudable attempts to diſcover the true nature of the works of God; and praying that they and all other ſearchers into

* Dr. Burnet.

phyſical

phyſical truths may cordially refer their attainments to the glory of the great Author of nature and to the comfort of mankind."

In another place the ſame perſon ſpeaks of him thus, "He had the profoundeſt veneration for the great God of heaven and earth that I ever obſerved in any man. The very name of God was never mentioned by him without a pauſe and viſible ſtop in his diſcourſe."

Of the ſtrictneſs and exemplarineſs of the whole courſe of his life, he ſays, "I might here challenge the whole tribe of libertines to come and view the uſefulneſs as well as the excellence of the Chriſtian religion in a life that was intirely dedicated to it." The veneration he had for the holy ſcriptures appears not only from his ſtudying them with great exactneſs, and exhorting others to do the ſame; but more particularly from a diſtinct treatiſe which he wrote, on purpoſe to defend the ſcripture-ſtyle, and to anſwer all the objections which profane and irreligious perſons have made againſt it.

His zeal in propagating Chriſtianity in the world, appears by many and large benefactions to that end *.

In his younger years he had thoughts of entering into holy orders, and one reaſon that determined him againſt it, was, that he believed he might in ſome reſpects be more ſerviceable to religion by continuing a layman. "His having no intereſts, with relation to religion, beſides thoſe of ſaving his own ſoul, gave him, as he thought, a more unſuſpected authority in writing or acting on that ſide. He knew the profane had fortified themſelves againſt all that was ſaid by men of our

* See the head BENEFICENCE p. 69.

pro-

profeſſion, with this, that it was their trade, and that they were paid for it: he hoped therefore that he might have the more influence the leſs he ſhared in the patrimony of the church." LIFE OF MR. BOYLE, page 17, 22, 36, 37.

MR. LOCK, whoſe accurate talent in reaſoning is ſo much celebrated even by the ſceptics and infidels of our times, ſhewed his zeal for the Chriſtian religion, firſt, in his middle age, by publiſhing a diſcourſe on purpoſe to demonſtrate the reaſonableneſs of believing Jeſus to be the promiſed Meſſiah; and after that, in the laſt years of his life, by a very judicious commentary upon ſeveral of the epiſtles of St. Paul.

The holy ſcriptures are every where mentioned by him with the greateſt reverence, and he exhorts Chriſtians "to betake themſelves in earneſt to the ſtudy of the way to ſalvation, in thoſe holy writings, wherein God has revealed it from heaven and propoſed it to the world; ſeeking our religion where we are ſure it is in truth to be found, comparing ſpiritual things with ſpiritual." And, in a letter written the year before his death to one who aſked this queſtion, "What is the ſhorteſt and ſureſt way for a young gentleman to attain to the true knowledge of the Chriſtian religion, in the full and juſt extent of it?" His anſwer is, "Let him ſtudy the holy ſcriptures, eſpecially the New Teſtament. Therein are contained the words of eternal life. It has God for its author; ſalvation for its end; and truth, without any mixture of error, for its matter;" a direction that was copied from his own practice, in the latter part of his life, and after his retirement from buſineſs; when for "fourteen or fifteen years, he applied himſelf eſpecially to the ſtudy of the holy ſcriptures, and employed

employed the laſt years of his life hardly in any thing elſe. He was never weary of admiring the great views of that ſacred book and the juſt relation of all its parts. He every day made diſcoveries in it that gave him freſh cauſe of admiration."

The death of this great man was agreeable to his life. For we are aſſured by one that was with him when he died, and had lived in the ſame family for ſeven years before, that the day before his death he particularly exhorted all about him to read the holy ſcriptures; that he deſired to be remembred by them at evening prayers; and being told that if he choſe it the whole family ſhould come and pray by him in his chamber, he anſwered, he ſhould be very glad to have it ſo, if it would not give too much trouble; that an occaſion offering to ſpeak of the goodneſs of God, he eſpecially exalted the care which God ſhewed to man in juſtifying him by faith in Jeſus Chriſt; and returned God thanks in particular for having bleſſed him with the knowledge of that divine Saviour.

About two months before his death he drew up a letter to a certain gentleman, and left this direction upon it, "To be delivered to him after my deceaſe." In it are theſe remarkable words. "This life is a ſcene of vanity that ſoon paſſes away, and affords no ſolid ſatisfaction, but in the conſciouſneſs of doing well, and in the hopes of another life. This is what I can ſay upon experience, and what you will find to be true, when you come to make up the account." POSTHUMOUS WORKS, page 21—328.

SIR Iſaac Newton, univerſally acknowledged to be the ableſt philoſopher and mathematician that this or perhaps any other nation has produced, is alſo well known to have been a firm believer and a ſerious

a ſerious Chriſtian. His diſcoveries concerning the frame and ſyſtem of the univerſe were applied by him to demonſtrate the being of a God, and to illuſtrate his power and wiſdom in the creation.

This great man applied himſelf likewiſe with the utmoſt attention to the ſtudy of the holy ſcriptures, and conſidered the ſeveral parts of them with uncommon exactneſs; particularly, as to the order of time, and the ſeries of prophecies and events relating to the Meſſiah. Upon which head he left behind him an elaborate diſcourſe, to prove that the famous prophecy of Daniel's weeks, which has been ſo induſtriouſly perverted by the Deiſts of our times, was an expreſs prophecy of the coming of the Meſſiah, and fulfilled in Jeſus Chriſt.

VIEW OF HIS PHILOSOPHY.

MR. Addiſon, ſo deſervedly celebrated for an uncommon accuracy in thinking and reaſoning, has given abundant proof of his belief of Chriſtianity and his zeal againſt infidels of all kinds in his Evidences of the Chriſtian Religion. All his writings on religious ſubjects diſcover a ſtrong, maſculine, and ſteady piety; and his amiable conduct in every part of his life gives us the moſt convincing proof that what he wrote were the genuine ſentiments of his mind. But his virtue ſhone out brighteſt at the point of death; for, after a long and manly, but vain ſtruggle with his diſtempers, he diſmiſſed his phyſicians, and with them all hopes of life: but with his hopes of life he diſmiſſed not his concern for the living, but ſent for a youth nearly related, and finely accompliſhed, yet not above being the better for good impreſſions from a dying friend. He came: but life now glimmering in the ſocket, the dying friend was ſilent. After a decent and proper pauſe, the youth ſaid, "Dear Sir! you ſent for me

me: I believe, and hope you have ſome commands; I ſhall hold them moſt ſacred:" May diſtant ages not only hear, but feel, the reply! forcibly graſping the youth's hand, he ſoftly ſaid, *See in what peace a Chriſtian can die.* He ſpoke with difficulty, and ſoon expired. Through divine grace how great is man! through divine mercy how ſtingleſs death! who would not thus expire? CONJECTURES ON ORIGINAL COMPOSITION, page 103.

LOUIS, the late duke of Orleans, thus expreſſed the delight he found in piety and devotion. "I know by experience that ſublunary grandeur and ſublunary pleaſure, are deluſive and vain, and are always infinitely below the conceptions we form of them: but, on the contrary, ſuch happineſs and ſuch complacency may be found in devotion and piety as the ſenſual mind has no idea of."

SIR Francis Walſingham, towards the end of his life, wrote thus to lord Burleigh, "We have lived long enough to our country, to our fortunes, and to our ſovereign; it is high time we begin to live to ourſelves and to our God."

PHILIP the Third, king of Spain, ſeriouſly reflecting upon the life he had lived, cried out upon his death-bed, "Ah! how happy were I, had I ſpent thoſe twenty-three years that I have held my kingdom, in a retirement; ſaying to his confeſſor, my concern is for my ſoul not my body."

CARDINAL Wolſey, one of the greateſt miniſters of ſtate that ever was, poured forth his ſoul in theſe ſad words; "Had I been as diligent to ſerve my God, as I have been to pleaſe my king, he

he would not have forſaken me now in my grey hairs."

CARDINAL Richlieu, after he had given law to all Europe for many years, confeſſed to P. du Moulin, that being forced upon many irregularities in his life-time, by that which they call "Reaſons of ſtate," he could not tell how to ſatisfy his conſcience upon ſeveral accounts: and, being aſked one day by a friend why he was ſo ſad? He anſwered "The ſoul is a ſerious thing, it muſt be either ſad here for a moment, or be ſad for ever."

SIR John Maſon, privy-counſellor to king Henry the Eighth, upon his death-bed, delivered himſelf to thoſe about him to this purpoſe: "I have ſeen five princes, and have been privy-counſellor to four. I have ſeen the moſt remarkable things in foreign parts, and been preſent at moſt ſtate-tranſactions for thirty years together, and have learned this, after ſo many years experience, that ſeriouſneſs is the greateſt wiſdom, and a good conſcience the beſt eſtate: and were I to live my time over again I would change the court for a cloyſter; my privy counſellor's buſtles, for an hermit's retirement; and the whole life I have lived in the palace, for one hour's enjoyment of God in the chapel: all things elſe forſake me, beſides my God, my duty, and my prayer."

SIR Thomas Smith, ſecretary of ſtate to queen Elizabeth, a quarter of a year before his death ſent to his friends the biſhops of Wincheſter and Worceſter, intreating them to draw him, out of the word of God, the plaineſt and exacteſt way of making his peace with him; adding, that it was great

great pity men knew not to what end they were born into the world, till they were ready to go out of it.

SIR Philip Sidney left this his laſt farewel among his acquaintance, Love my memory, cheriſh my friends; but, above all, govern your will and affections by the will and word of your Creator; in me behold the end of this world and all its vanities.

DOCTOR Donne, a perſon of great parts and learning, being upon his death-bed, and taking his ſolemn farewel of his friends, left this with them, I repent of all my life, but that part of it I ſpent in communion with God, and doing good.

SIR Francis Bacon was a man who, for the greatneſs of genius and compaſs of knowledge, did honour to his age and country; I could almoſt ſay, to human nature itſelf. He poſſeſſed at once all thoſe extraordinary talents which were divided among the greateſt authors of antiquity: nor can one tell which to admire moſt in his writings, the ſtrength of reaſon, force of ſtyle, or brightneſs of imagination. This great man was a firm believer, and poſſeſſed that genuine and ardent ſpirit of devotion and piety which reaſon dictates and revelation purifies and exalts. His principal error ſeems to have been the exceſs of that virtue which covers a multitude of faults. This betrayed him to ſo great an indulgence towards his ſervants, who made a corrupt uſe of it, that it ſtripped him of all thoſe riches and honours which a long ſeries of merits had heaped upon him. But in the following devotional piece, at the ſame time that we find him proſtrating himſelf before the great mercy-ſeat,

and

and humbled under afflictions which at that time lay heavy upon him, we ſee him ſupported by the ſenſe of his integrity, his zeal, his devotion, and his love to mankind, which give him a much higher figure in the minds of thinking men, than that greatneſs had done from which he was fallen.

The prayer above mentioned was found among his lordſhip's papers, written with his own hand, and is as follows:

"Moſt gracious Lord God, my merciful father, my creator, my redeemer, and my comforter. Thou, O Lord, ſoundeſt and ſearcheſt the depths and ſecrets of all hearts: thou acknowledgeſt the upright of heart; thou judgeſt the hypocrite; thou pondereſt men's thoughts and doings as in a balance; thou meaſureſt their intentions as with a line; vanity and crooked ways cannot be hid from thee.

"Remember, O Lord! how thy ſervant hath walked before thee; remember what I have ſought, and what hath been principal in my intentions. I have loved thy aſſemblies, I have mourned for the diviſions of thy church. I have delighted in the brightneſs of thy ſanctuary; the vine, which thy right hand hath planted in this nation, I have ever prayed unto thee, that it might have the firſt and the latter rain, and that it might ſtretch her branches to the ſeas, and to the flood. The ſtate and bread of the poor and oppreſſed have been precious in mine eyes. I have hated all cruelty and hardneſs of heart; I have (though a deſpiſed weed) procured the good of all men. If any have been my enemies, I thought not of them, neither hath the ſun almoſt ſet upon my diſpleaſure; but I have been as a dove, free from ſuperfluity of maliciouſneſs.

"Thou-

"Thouſands have been my ſins, and ten thouſands my tranſgreſſions; but thy ſanctifications have remained with me, and my heart (through thy grace) hath been an unquenched coal upon thine altar.

"O Lord, my ſtrength! I have ſince my youth met with thee in all my ways, by thy fatherly compaſſions, by thy comfortable chaſtiſements, and by thy moſt viſible providence. As thy favours have increaſed upon me, ſo have thy corrections; ſo as thou haſt been always near me, O Lord! and ever as my worldly bleſſings were exalted, ſo ſecret darts from thee have pierced me; and when I have aſcended before men, I have deſcended in humiliation before thee. And now, when I thought moſt of peace and honour, thy hand is heavy upon me, and hath humbled me according to thy former loving kindneſs, keeping me ſtill in thy fatherly ſchool, not as a baſtard, but as a child. Juſt are thy judgments upon me for my ſins, which are more in number than the ſands of the ſea, but have no proportion to thy mercies; for what are the ſands of the ſea? Earth, heavens, and all theſe, are nothing to thy mercies. Beſides my innumerable ſins, I confeſs before thee, that I am debtor to thee for the gracious talent of thy gifts and graces, which I have neither put into a napkin, nor put it (as I ought) to exchangers, where it might have made beſt profit, but miſpent it in things for which I was leaſt fit: ſo I may truly ſay, my ſoul hath been a ſtranger in the courſe of my pilgrimage. Be merciful unto me, O Lord, for my ſaviour's ſake, and receive me unto thy boſom, or guide me in thy ways."

After reading theſe examples, ſeveral obſervations naturally preſent themſelves to the mind, as

Firſt, The light of nature duly attended to will evidently lead us into the belief of a ſupreme Being

Being, infinitely holy, powerful, juſt, and good, the creator and preſerver of all things, the friend and judge of mankind.

Secondly, It is therefore our duty as well as higheſt intereſt often at ſtated times, and by decent and ſolemn acts, to contemplate and adore the great original of our exiſtence, the parent of all beauty and of all good; to expreſs our veneration and love by an awful and devout recognition of his perfections; and to evidence our gratitude, by celebrating his goodneſs, and thankfully acknowledging all his benefits. It is likewiſe our duty by proper exerciſes of ſorrow and humiliation, to confeſs our ingratitude and folly, to ſignify our dependence upon God, and our confidence in his goodneſs, by imploring his bleſſing and gracious concurrence in aſſiſting the weakneſs, and curing the corruption of our nature. And, finally, to teſtify our ſenſe of his authority and our faith in his government, by devoting ourſelves to do his will, and reſigning ourſelves to his diſpoſal. This is that internal piety or the worſhip of the mind which unaſſiſted reaſon dictates and all the greateſt and wiſeſt men of the heathen world recommended and practiſed. It may be proper, however, to remark that theſe duties are not therefore obligatory, becauſe the Diety needs or can be profited by them; but as they are apparently decent and moral, ſuitable to the relations he ſuſtains of our Creator, benefactor, law-giver, and judge, expreſſive of our ſtate and obligation, and improving to our tempers, by making us more rational, ſocial, and conſequently more happy. And as God is the parent and head of the ſocial ſyſtem, as he has formed us for a ſocial ſtate, as by one we find the beſt ſecurity againſt the ills of life, and in the other enjoy its greateſt comforts, and as by means of both, our nature attains its higheſt improvement and perfection;

fection; and moreover, as there are public bleſſings and crimes in which we all ſhare in ſome degree, and public wants and dangers to which all are expoſed, it is therefore evident, that the various and ſolemn offices of public religion are duties of indiſpenſible moral obligation, among the beſt cements of ſociety, the firmeſt prop of government, and the faireſt ornament of both.

And, thirdly, theſe examples ſhew us that a ſtrong and clear reaſon naturally leads to the belief of revelation, when it is not under the influence of vice or pride: for notwithſtanding our modern ſceptics and infidels are great pretenders to reaſon and philoſophy, and are willing to have it thought that none who are really poſſeſſed of thoſe talents can eaſily aſſent to the truth of Chriſtianity, yet we ſee it falls out very unfortunately for them and their cauſe, that thoſe perſons who are confeſſed to have been the moſt perfect reaſoners and philoſophers of their time, are alſo known to have been firm believers. And as they are all laymen, there is no room to alledge that they were prejudiced by intereſt or ſecular conſiderations of any kind. May theſe examples therefore be the means, on one hand, to prevent the well-meaning and eſpecially the riſing generation from being miſled by the vain boaſts of our modern pretenders to reaſon; and, on the other hand, to check the inclination of the wicked and vicious to be miſled, when both of them have before their eyes ſuch eminent inſtances of the greateſt maſters of reaſon not only believing revelation, but zealouſly concerned to eſtabliſh and propagate the belief of it.

REVENGE.

SENTIMENTS.

WHOEVER arrogates to himſelf the right of vengeance, ſhews how little he is qualified to decide his own claims, ſince he certainly demands what he would think unfit to be granted to another.

The man who retires to meditate miſchief, and to exaſperate his own rage; whoſe thoughts are employed only on means of diſtreſs and contrivances of ruin; whoſe mind never pauſes from the remembrance of his own ſufferings, but to indulge ſome hope of enjoying the calamities of another, may juſtly be numbered among the moſt miſerable of human beings; among thoſe who are guilty without reward, who have neither the gladneſs of proſperity, nor the calm of innocence.

Whoever conſiders the weakneſs both of himſelf and others will not long want perſuaſives to forgiveneſs. We know not to what degree of malignity any injury is to be inputed; nor how much its guilt, if we were to inſpect the mind of him that committed it, would be extenuated by miſtake, precipitance, or negligence; we cannot be certain how much more we feel than was intended to be inflicted, or how much we encreaſe the miſchief to ourſelves by voluntary aggravations. We may charge to deſign the effect of accident; we may think the blow violent only becauſe we have made

ourſelves delicate and tender; we are on every ſide in danger of error and of guilt, which we are certain to avoid only by ſpeedy forgiveneſs.

Of him that hopes to be forgiven it is indiſpenſibly required, that he forgive. It is therefore ſuperfluous to urge any other motive. On this great duty eternity is ſuſpended, and to him that refuſes to practiſe it, the throne of mercy is inacceſſible, and the Saviour of men has been born in vain.

A paſſionate and revengeful temper renders a man unfit for advice, deprives him of his reaſon, robs him of all that is great or noble in his nature; it makes him unfit for converſation, deſtroys friendſhip, changes juſtice into cruelty, and turns all order into confuſion.

There are three kinds of returns for injuries: abject ſubmiſſion, ſevere retaliation, and contemptuous diſregard. The firſt is always the worſt, and the laſt generally the beſt: yet however different they may be in themſelves, the dignity of the laſt is ſo much ſuperior to common conceptions that they may perhaps be forced on the ſecond, purely to prove that they did not ſtoop to the firſt.

EXAMPLES.

DURING the reſidence of Xerxes at Sardis, he conceived a violent paſſion for the wife of his brother Maſiſtus, who was a prince of extraordinary merit, had always ſerved the king with great zeal and fidelity, and had never done any thing to diſoblige him. The virtue of this lady, her great affection and fidelity to her huſband made her inexorable to all the king's ſolicitations. However, he ſtill flattered himſelf that by a profuſion

of favours and liberalities, he might poſſibly gain upon her; and among other kind things he did to oblige her, he married his eldeſt ſon Darius, whom he intended for his ſucceſſor, to Artainta, this princeſs's daughter, and ordered the marriage ſhould be conſummated as ſoon as he arrived at Suza. But Xerxes finding the lady ſtill no leſs impregnable, in ſpite of all his temptations and attacks, immediately changed his object, and fell paſſionately in love with her daughter, who did not imitate the glorious example of her mother's conſtancy and virtue. Whilſt this intrigue was carrying on, Ameſtris, wife to Xerxes, made him a preſent of a rich and magnificent robe of her own making. Xerxes, being extremely pleaſed with this robe, thought fit to put it on, upon the firſt viſit he afterwards made to Artainta; and in the converſation he had with her, he mightily preſſed her to let him know what he ſhould do for her, aſſuring her at the ſame time, with an oath, that he would grant her whatever ſhe aſked of him. Artainta upon this, deſired him to give her the robe he had on. Xerxes, foreſeeing the ill conſequences that would neceſſary enſue upon making her this preſent, did all that he could to diſſuade her from inſiſting upon it, and offering her any thing in the world in lieu of it. But not being able to prevail upon her, and thinking himſelf bound by the imprudent promiſe and oath he had made, he gave her the robe. The lady no ſooner received it, than ſhe put it on, and wore it publickly by way of trophy. Ameſtris being confirmed in the ſuſpicion ſhe had entertained, by this action was enraged to the laſt degree: but inſtead of letting her vengeance fall upon the daughter, who was the only offender, ſhe reſolved to wreak it upon the mother, whom ſhe looked upon as the author of the whole intrigue,

intrigue, though ſhe was intirely innocent of the matter. For the better executing of her purpoſe ſhe waited till the grand feaſt, which was every year celebrated on the king's birth-day, and which was not far off; on which occaſion the king, according to the eſtabliſhed cuſtom of the country, granted her whatever ſhe demanded. This day being come, the thing ſhe deſired of his majeſty was, that the wife of Maſiſtus ſhould be delivered into her hands. Xerxes, who apprehended the queen's deſign, and who was ſtruck with horror at the thought of it, as well as out of regard to his brother, as on account of the innocence of the lady, againſt whom he perceived his wife was ſo violently exaſperated, at firſt refuſed her requeſt, and endeavoured all he could to diſſuade her from it; but not being able either to prevail upon her, or to act with ſteadineſs and reſolution himſelf, he at laſt yielded, and was guilty of the weakeſt and moſt cruel piece of complaiſance that ever was acted, making the inviolable obligations of juſtice and humanity give way to the arbitrary laws of a cuſtom, that had only been eſtabliſhed to give occaſion for the doing of good, and for acts of beneficence and generoſity. In conſequence of this compliance, the lady was apprehended by the king's guards, and delivered to Ameſtris, who cauſed her breaſts, tongue, noſe, ears, and lips to be cut off, ordered them to be thrown to the dogs in her own preſence, and then ſent her home to her huſband's houſe in that mutilated and miſerable condition. In the mean time Xerxes had ſent for his brother, in order to prepare him for this melancholy and tragical adventure. He firſt gave him to underſtand that he ſhould be glad he would put away his wife; and to induce him thereto, offered to give him one of his daughters in her

ſtead. But Maſiſtus, who was paſſionately fond of his wife, could not prevail on himſelf to divorce her; whereupon Xerxes in great wrath told him, that ſince he refuſed his daughter he ſhould neither have her nor his wife, and that he would teach him not to reject the offers his maſter had made him; and with this inhuman reply left him. This ſtrange proceeding threw Maſiſtus into the greateſt anxiety; who, thinking he had reaſon to apprehend the worſt of accidents, made all the haſte he could home, to ſee what had paſſed there during his abſence. On his arrival he found his wife in that deplorable condition we have juſt been deſcribing. Being enraged to the laſt degree, as we may naturally imagine, he aſſembled all his family, his ſervants and dependants, and ſet out with all poſſible expedition for Bactriana, of which he was governor, determined as ſoon as he arrived there to raiſe an army, and make war againſt the king, in order to revenge himſelf for his barbarous treatment. But Xerxes being informed of his haſty departure, and from thence ſuſpecting the deſign he had conceived againſt him, ſent a party of horſe to purſue after him; which, having overtaken him, cut him in pieces, together with his children and all his retinue. HEROD. l. 9. c. 107.

HIDARNES, Statira's father, a Perſian of very great quality, was governor of one of the principal provinces of the empire. Statira was a lady of extraordinary beauty, which induced Artaxerxes the king to marry her, who was then called Arſaces. At the ſame time Teriteuchmes, Statira's brother, married Hameſtris, Arſaces's ſiſter, one of the daughters of Darius and Paryſatis; in favour of which marriage Teriteuchmes, upon his father's

father's death, had his government given him. There was at the ſame time another ſiſter in this family, no leſs beautiful than Statira, and who beſides excelled in the arts of ſhooting with the bow, and throwing the dart. Teriteuchmes her brother conceived a criminal paſſion for her, and to gratify it, reſolved to ſet himſelf at liberty by killing Hemeſtris, whom ſhe had eſpouſed. Darius having been informed of this project, by the force of preſents and promiſes, engaged Udiaſtes, Teriteuchmes's friend and confident, to prevent ſo black a deſign by aſſaſſinating him. He obeyed, and had for his reward the government of him he had put to death with his own hands. Amongſt Teriteuchmes's guards was a ſon of Udiaſtes, called Mithridates, very much attached to his maſter. The young gentleman upon hearing that his father had committed this murder in perſon, uttered all manner of imprecations againſt him, and full of horror for ſo infamous and villanous an action, ſeized on the city of Zaris, and openly revolting declared for the eſtabliſhment of Teriteuchmes's ſon; but that young man could not hold out long againſt Darius. He was blocked up in the place with the ſon of Teriteuchmes, whom he had with him; and all the reſt of the children of Hidarnes were put in priſon, and delivered to Paryſatis, to do with them as that mother, exaſperated to the laſt exceſs, by the treatment either done or intended to her daughter Hemeſtris, ſhould think fit. That cruel princeſs began by cauſing Roxana, whoſe beauty had been the occaſions of this evil, to be ſawed in two, and ordered the reſt to be put to death, except Statira, whoſe life ſhe granted to the tears and moſt tender and ardent ſolicitations of Arſaces, whoſe love for his wife made him ſpare no pains for her preſervation.

Statira, as ſoon as her huſband was upon the throne, cauſes Udiaſtes to be delivered up to her. She ordered his tongue to be torn out, and made him die in the moſt exquiſite torments ſhe could invent, to puniſh the crime which had occaſioned the ruin of her family.

Cyrus, the ſon of Darius and Paryſatis, ſaw with pain his elder brother Artaxerxes, the huſband of Statira, on the throne, and therefore determined if poſſible to put him to death, and ſeize the government. With this view an army was raiſed, and hoſtilities commenced, the news of which occaſioned great trouble at court. Paryſatis was looked upon as the principal cauſe of this war; and all perſons in her ſervice and intereſt were ſuſpected of holding intelligence with Cyrus. Statira eſpecially, the reigning queen, reproached her inceſſantly in the moſt violent terms. "Where is now, ſaid ſhe to her, that faith you have ſo often engaged for your ſon's behaviour? Where thoſe ardent prayers you employed to preſerve from death that conſpirator againſt his king and brother? 'Tis your unhappy fondneſs has kindled this war, and plunged us into an abyſs of misfortunes." The antipathy and hatred of the two queens for each other were already much inflamed by ſuch warm reproaches. We ſhall ſee what conſequences they had. Artaxerxes aſſembled a numerous army to receive his brother, and a battle was fought at Cunaxa, about twenty-five leagues from Babylon, which proved fatal to Cyrus, who fell dead at his brother's feet. Some ſay by the wound given him by the king; others affirm that he was killed by a Carian ſoldier. Mithridates, a young Perſian nobleman, aſſerted that he had given him the

the mortal ſtroke with a javelin, which entered his temple and pierced his head quite through. As the king believed he had killed Cyrus with his own hand, and looked upon that action as the moſt glorious of his life, he deſired that all the world ſhould think the ſame, and it was wounding him in the moſt tender part to diſpute that honour, or endeavour to divide it with him. The Carian ſoldier, whom we mentioned before, not contented with the great preſents the king had made him upon a different pretext, perpetually declared to all that would hear him, that none but himſelf had killed Cyrus; and that the king did him great injuſtice in depriving him of the glory due to him. The prince, upon being informed of that inſolence, determined to revenge the affront, and had the weakneſs and cruelty to cauſe him to be delivered to Paryſatis, who had ſworn the deſtruction of all thoſe that had any ſhare in the death of her ſon. Animated by her barbarous revenge, ſhe commanded the executioners to take that unfortunate wretch, and to make him ſuffer the moſt exquiſite tortures for ten days; then after they had torn out his eyes, to pour molten braſs into his ears, till he expired in that cruel miſery; which was accordingly executed.

Mithridates alſo, having boaſted at an entertainment, where he had heated his brain with wine, That it was he that gave Cyrus his mortal wound, paid very dear for that ſottiſh and imprudent vanity. He was condemned to ſuffer the puniſhment of the * *troughs*, one of the moſt cruel that

* He was laid on his back in a kind of horſe-trough, and ſtrongly faſtened to the four corners of it. Every part of him, except his head, his hands, and his feet, which came out at holes made for that purpoſe, was covered with another trough. In this

that ever was invented, and after having languiſhed in torment during ſeventeen days died at laſt in exquiſite miſery.

There only remained for the final execution of her project, and fully to ſatiate her vengeance, the puniſhment of the king's eunuch Meſabates, who, by his maſter's order, had cut off the head and hand of Cyrus. But as there was nothing to take hold of in his conduct, Paryſatis laid this ſnare for him. She was a woman of great addreſs, had abundance of wit, and excelled in playing at a certain game with dice. After the war ſhe had been reconciled to the king, played often with him, was of all his parties, had an unbounded complaiſance for him, and ſo far from contradicting him in any thing, prevented his deſires, and did not even bluſh at indulging his paſſions. But ſhe took ſpecial care never to loſe ſight of him, and to leave Statira as little alone with him as ſhe could, deſiring to gain an abſolute aſcendant over her ſon. One day ſeeing the king intirely unemployed, and with no thoughts but diverting himſelf, ſhe propoſed playing at dice with him for a certain ſum, to which he readily conſented. She ſuffered him to win, and paid down the money. But affecting regret and vexation, ſhe preſſed him to begin again, and to play with her for an eunuch. The king, who ſuſpected nothing, complied, and they agreed to

horrid ſituation, food was given him from time to time; and in caſe of his refuſal to eat, it was forced down his throat. Honey mixed with milk was given him to drink, and all his face was ſmeared with it, which by that means attracted a numberleſs multitude of flies, eſpecially as he was perpetually expoſed to the ſcorching rays of the ſun. The worms which bred in his excrements preyed on his bowels. Criminals condemned to this puniſhment generally lived from fifteen to twenty days.

except

except five of the favourite eunuchs on each ſide; that the winner ſhould take their choice out of the reſt; and the loſer be bound to deliver him. Having made theſe conditions they ſat down to play. The queen was all attention to the game, and made uſe of all her ſkill and addreſs in it. She won, and choſe Meſabates, for he was not one of the excepted. As ſoon as ſhe got him into her hands, before the king could have the leaſt ſuſpicion of the revenge ſhe meditated, ſhe delivered him to the executioners, and commanded them to flea him alive, to lay him afterwards upon three croſs bars, and to ſtretch his ſkin at large before his eyes upon two ſtakes prepared for that purpoſe; which was performed accordingly. When the king knew it he was extremely concerned, and violently angry with his mother. All theſe cruelties ſeem to have been only eſſays and preparations for a greater crime Paryſatis meditated. She had retained at heart a violent hatred for queen Statira, which ſhe had ſuffered to eſcape her upon many occaſions. She perceived plainly, that her credit with the king her ſon was only the effect of his reſpect and conſideration for her as his mother; whereas that for Statira was founded in love and confidence, the beſt ſecurity of credit with him. She reſolved, therefore, to rid herſelf, whatever it coſt her, of ſo formidable a rival. For the more certain attainment of her ends, ſhe feigned a reconciliation with her daughter-in-law, and treated her with all the exterior marks of ſincere friendſhip and real confidence. The two queens, appearing therefore to have forgot their former ſuſpicions and differences, lived well together, ſaw one another as before, and eat at each other's apartments. But as both of them knew how much the friendſhip and careſſes of the court were to be relied on, eſpecially among

the women, they were neither of them deceived in the other; and the ſame fears always ſubſiſting, they kept upon their guard, and never eat but of the ſame diſhes and pieces. Could one believe it poſſible to deceive ſo attentive and cautious a vigilance? Paryſatis, one day when her daughter-in-law was at table with her, took an exquiſite bird that had been ſerved up, cut it in two parts, gave one half to Statira, and eat the other herſelf. Statira ſoon after was ſeized with ſharp pains; and having quitted the table, died in the moſt horrible convulſions, not without inſpiring the king with the moſt violent ſuſpicion of his mother, of whoſe cruelty and revengeful ſpirit he was ſufficiently ſenſible before. He made the ſtricteſt enquiry into the crime, all his mother's domeſtics were ſeized, and put to the queſtion; when Gygis, one of Paryſatis's women and confidents, confeſſed the whole. She had cauſed one ſide of a knife to be rubbed with poiſon, ſo that Paryſatis, having cut the bird in two, put the ſound part into her own mouth directly, and gave Statira the other that was poiſoned. Gygis was put to death after the manner the Perſians puniſhed priſoners, which is thus: they lay their heads upon a great and very broad ſtone, and beat upon it with another till they are intirely cruſhed, and have no remains of their former figure. As for Paryſatis the king contented himſelf with confining her to Babylon, where ſhe demanded to retire; and told her that he would never ſet his foot within it whilſt ſhe was there.

We ſee here the terrible effects of female revenge, and, in general, of what exceſſes they are capable who find themſelves above all laws, and have no other rule for their actions than their own will and paſſions. CTES. c. li. 55.

WHEN

WHEN Alexander the Great came before the city of Gara, he found it provided with a ſtrong garriſon commanded by Betis, one of Darius's eunuchs. This governor, who was a brave man and very faithful to his ſovereign, defended it with great vigour againſt Alexander. As this was the only inlet or paſs into Egypt, it was abſolutely neceſſary for him to conquer it, and therefore he was obliged to beſiege it. But although every art of war was employed, notwithſtanding his ſoldiers fought with the utmoſt intrepidity, he was however forced to lie two months before it. Exaſperated at its holding out ſo long, and his receiving two wounds, he was reſolved to treat the governor, the inhabitants, and ſoldiers, with a barbarity abſolutely inexcuſable; for he cut ten thouſand men to pieces, and ſold all the reſt with their wives and children for ſlaves.

When Betis, who had been taken priſoner in the laſt aſſault, was brought before him, Alexander inſtead of uſing him kindly as his valour and fidelity juſtly merited, this young monarch who otherwiſe eſteemed bravery even in an enemy, fired on that occaſion with an inſolent joy, ſpoke thus to him: "Betis, thou ſhalt not die the death thou deſireſt, prepare therefore to ſuffer all the torments which revenge can invent." Betis, looking upon the king with not only a firm but a haughty air, did not make the leaſt reply to his menaces; upon which the king, more enraged than before at his diſdainful ſilence, "Obſerve," ſaid he, "I beſeech you that dumb arrogance! Has he bended the knee? Has he ſpoke but ſo much as one ſubmiſſive word? But I will conquer this obſtinate ſilence, and will force groans from him, if I can draw nothing elſe." At laſt Alexander's anger roſe

roſe to fury, his conduct now beginning to change with his fortune: upon which he ordered a hole to be made through his heels, when a rope being put through them, and this being tyed to a chariot, he ordered his ſoldiers to drag Betis round the city till he died. He boaſted his having imitated upon this occaſion Achilles, from whom he was deſcended, who, as Homer relates, cauſed the dead body of Hector to be dragged in the ſame manner round the walls of Troy *; as if a man ought to pride himſelf for having imitated ſo ill an example. Both were very barbarous; but Alexander was much more ſo in cauſing Betis to be dragged alive, and for no other reaſon than becauſe he had ſerved his ſovereign with bravery and fidelity, by defending a city with which he had intruſted him; a fidelity that ought to have been admired, and even rewarded, by an enemy, rather than puniſhed in ſo cruel a manner. Q. CURT.

IN the reign of James the Firſt, towards the end of the year 1609, Robert Carr, a youth of twenty years of age, and of a good family in Scotland, returned to London from his travels. All his natural accompliſhments conſiſted in a handſome perſon; all his acquired abilities in an eaſy air and genteel carriage. He was ſtrongly recommended to his countryman lord Hay; and that nobleman no ſooner caſt his eye upon him, than he found him poſſeſſed of thoſe talents which would qualify him for making a figure in the Engliſh court. Conſcious of the king's fondneſs for youth and beauty and exterior appearance, he ſtudied how matters might be ſo conducted, that this new object ſhould make the deepeſt impreſſion upon him.

* Decipit exemplar vitiis imitabile. HOR.

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Without naming him at court, he allotted him the office of preſenting to James his buckler and device, at a match of tilting; and hoped he would engage the attention of that monarch. Fortune favoured his deſigns, by an accident which at firſt bore a contrary aſpect. When Carr was advancing to perform his office, his unruly horſe flung him, and broke his leg, in the king's preſence. James approached him with looks of pity and compaſſion. His beauty and tender years excited love and affection; and the prince ordered him to be carried to the palace, and to be carefully attended. He himſelf, after the tilting, paid him a viſit; and frequently returned during his confinement. The ignorance and ſimplicity of the boy completed the conqueſt which his exterior grace and accompliſhments had begun. Poſſeſſed with a high opinion of his own abilities, he flattered himſelf that this raw youth by his precepts and inſtructions would ſoon be equal to his wiſeſt miniſters, and be initiated into all the myſteries of government. And as this kind of creation was more perfectly his own work than any other, he ſeemed to entertain a more unbounded affection for his minion, than what he bore even to his own children. He ſoon conferred upon him the honour of knighthood, promoted him to the title of viſcount Rocheſter, inveſted him with the order of the garter, admitted him into the privy-council, and, though at firſt he aſſigned him no particular office, he entruſted him with the ſupreme direction of all his buſineſs and political concerns. In proportion to this rapid advancement in confidence and honour, was wealth beſtowed upon the needy favourite; and while Saliſbury, and all the ableſt miniſters could ſcarce find money to defray the neceſſary expences of government, James, with

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an unſparing hand, loaded with riches this uſeleſs and contemptible pageant. The favourite was not however at firſt ſo elated with his good fortune, as not to be ſenſible of his own ignorance and inexperience. He had therefore recourſe to the aſſiſtance and advice of a friend; and he was more happy in his choice than is uſual with perſons of his character. In Sir Thomas Overbury he found a judicious and wiſe counſellor, who endeavoured to ſeaſon his mind with the principles of prudence and diſcretion. And ſo long as he had the modeſty to follow the friendly counſels of Overbury, he engaged the rare fortune of being beloved by the prince, without incurring the hatred of the people. To complete the happineſs of this pampered minion, nothing was wanting but a kind miſtreſs; and where high fortune concurred with all the graces of external form, this circumſtance could not be difficult to attain. But it was here the favourite met with that rock which ruined all his future proſpects, and which plunged him for ever into an abyſs of infamy, guilt, and miſery.

No ſooner had James aſcended the throne of England, than he reſolved to compenſate the many calamities which the unhappy families of Howard and Devereux had ſuffered in ſupport of his cauſe and that of his mother. Having reſtored young Eſſex to his rank and blood, and beſtowed the title of Suffolk and Northampton on the two brothers of the houſe of Norfolk, he endeavoured to procure the farther pleaſure of uniting their families by the marriage of the earl of Eſſex with lady Frances Howard, daughter to the earl of Suffolk. She was only in her thirteenth and he in his fourteenth year; and it was judged proper till both ſhould arrive at the age of puberty, that he ſhould go abroad, and ſpend ſome time in his travels.

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After an abſence of four years he returned to England, and was charmed with the ſight of the lovely bride, who was now in the full bloom of her beauty, and who was univerſally admired by the whole court. But when he approached, and claimed the privileges of a huſband, he met with nothing but coldneſs and indifference, and a flat refuſal of any farther freedom. He had recourſe to her parents, who obliged her to accompany him into the country, and to partake of his bed: but nothing could conquer her invincible obſtinacy: and ſhe ſtill roſe from his ſide, without having taſted the nuptial pleaſures. Provoked at this unaccountable behaviour, he at laſt abandoned the purſuit, and ſeparating himſelf from her, allowed her to follow her own will and inclination. It was generally thought that a lady of her age and conſtitution could not diſcover ſuch an unconquerable averſion to one man, without ſome ſecret attachment to another; and it ſoon appeared that the conjecture of the public was but too well founded. She had liſtened to the addreſſes of the favourite, and her tender heart had been eaſily captivated by the graceful perſon and inſinuating addreſs of the worthleſs minion. She flattered herſelf that ſo long as ſhe refuſed the embraces of Eſſex, ſhe could not properly be deemed his wife, and that a ſeparation and divorce might ſtill pave the way for a new marriage with her beloved Rocheſter. Their paſſion was ſo violent, and their opportunities of meeting ſo frequent, that they had already indulged themſelves in all the gratifications of love: yet they ſtill bewailed their unhappy fate while their union was not perfect and legitimate; and the lover as well as the miſtreſs was impatient till their mutual ardor ſhould have the ſanction of marriage.

An affair of ſo great conſequence could not be accompliſhed without conſulting Overbury, to whom Rocheſter was wont to commuicate all his ſecrets. That faithful counſellor was alarmed at the propoſal; and he employed every argument to divert his friend from ſo fooliſh an attempt. He repreſented the great difficulty of obtaining a divorce between her and her huſband; and the extreme danger, as well as infamy, of taking into his bed an abandoned woman, who being married to a nobleman of the firſt rank, had not ſcrupled to proſtitute her character, and laviſh her favours on the object of a capricious and momentary paſſion; and in the warmth of his friendſhip he went ſo far as to threaten Rocheſter that he would break off all further correſpondence with him, if he could ſo far forget his honour and his intereſt as to proſecute the intended marriage. Rocheſter had the weakneſs to report this converſation to his miſtreſs the counteſs of Eſſex; and when in the fury of her rage and reſentment, ſhe ſwore vengeance againſt Overbury, he had alſo the baſeneſs to engage in her vindictive ſchemes, and to doom to deſtruction his faithful friend, for the greateſt inſtance which he could receive of his ſincere and cordial friendſhip.

Some contrivance was neceſſary for the execution of their cruel purpoſe. Rocheſter applied to the king, and after complaining that his own indulgence to Overbury had inſpired him with a degree of arrogance, which was altogether intolerable, he obtained a commiſſion for his embaſſy to Ruſſia; which he repreſented as a retreat for his friend both advantageous and honourable. When conſulted by Overbury he earneſtly adviſed him not to accept this offer, and undertook the taſk of appeaſing his majeſty, ſhould he ſeem to be offended

fended at the refuſal. To the king again he exaggerated the inſolence of Overbury's conduct, and procured a warrant for ſending him to the Tower, which James intended as a gentle puniſhment for his diſobedience. The lieutenant of the Tower was a creature of Rocheſter's, and had lately been entruſted with the office for this very purpoſe: he ſubjected Overbury to ſuch a rigorous confinement, that the unhappy priſoner was debarred from the ſight even of his neareſt relations; and no intercourſe of any kind was permitted him, during the ſpace of ſix months that he had lived in priſon.

This impediment being removed the lovers reſolved to purſue their purpoſe; and the king himſelf forgetting the dignity of his character, and his obligations to the family of Eſſex, warmly ſeconded the project of obtaining a divorce between the counteſs and her huſband. This indeed was the more eaſy, as Eſſex was willing to embrace any decent opportunity of ſeparating himſelf from a profligate woman, by whom he was hated, and whoſe love, had ſhe thought proper to have offered it, he would now have rejected with contempt and diſdain. The ſentence of divorce upon the moſt ridiculous pretence was awarded between the earl of Eſſex and his counteſs; and to complete the farce, the king, unwilling that the lady ſhould loſe any rank by her marriage, conferred on his minion the title of earl of Somerſet. The counteſs of Somerſet having thus accompliſhed her wiſhes might have enjoyed as much happineſs as it was poſſible for a woman of her abandoned character to enjoy, had ſhe not been prompted by her revenge to imbrue her hands in the blood of an innocent man, and by that means involved herſelf in utter ruin and deſtruction.

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Though ſhe had already deprived Overbury of his liberty, ſhe could not be content until ſhe had made him feel the ſeverer effects of her reſentment, and ſhe engaged her huſband as well as her uncle the earl of Northampton, in the atrocious deſign of taking him off by poiſon. Fruitleſs attempts were repeated by weak poiſons; but at laſt they gave him one ſo ſtrong and violent, that the ſymptoms were evident to every one who approached him. He was buried in the Tower with the greateſt diſpatch and ſecreſy, under pretence that he died of ſuch a loathſome diſeaſe as rendered his corps unfit to be ſeen.

Conſcious of the murder of his friend, Somerſet enjoyed little ſatisfaction in the pleaſures of love, or the utmoſt kindneſs and indulgence of the king. The graces of his youth gradually decayed, the gaiety of his manners, inſenſibly vaniſhed, and his politeneſs and affability were changed into ſullenneſs and ſilence; and the king, who had been captivated by theſe ſuperficial accompliſhments, began to withdraw his affections from a man who no longer contributed to his amuſement.

To complete his diſgrace an apothecary's ſervant, who had been employed in preparing the poiſon, having retired to Fluſhing, began to talk very freely of the whole ſecret; and the affair at laſt reached the ears of Trumbal, the king's ambaſſador in the Low Countries. Trumbal immediately tranſmitted the intelligence to Sir Ralph Winwood, ſecretary of ſtate, who imparted the matter to his majeſty. The king, ſurpriſed and confounded to find ſuch enormous guilt in a man whom he had admitted into the moſt intimate familiarity, ſent for Sir Edward Coke, lord chief juſtice, and ordered him to examine into the affair with the utmoſt rigour and impartiality. Coke executed his orders with that

induſtry

induſtry and ſeverity for which he was ſo remarkable: the whole labyrinth of guilt was fully unfolded. The accomplices of Overbury's murder ſuffered the puniſhment due to their crimes: but the king granted a pardon to the principals, Somerſet and his counteſs. And to mitigate the ſeverity of their fate, after ſome years impriſonment, he reſtored them to their liberty, and indulged them with a penſion, with which they retired into the country, and languiſhed out old age in infamy and obſcurity. Their guilty loves were converted into the moſt deadly hatred; and they lived ſeveral years in the ſame houſe, without any intercourſe or correſpondence with each other. RAPIN.

But let us change this horrid ſcene, and contemplate an example of revenge as illuſtrious as it is rare.

ALIVERDI, generaliſſimo of the armies of Abbas the Great, king of Perſia, and his prime miniſter, was as good a general and as able a politician, as he was amiable in the capacity of a courtier. From the conſtant ſerenity of his countenance, it was judged that nothing could ruffle the calmneſs of his heart; and virtue diſplayed itſelf in him ſo gracefully and ſo naturally, that it was ſuppoſed to be the effect of his happy temper. An extraordinary incident made the world to do him juſtice, and place him in the rank he deſerved.

One day as he was ſhut up in his cloſet, beſtowing on affairs of ſtate the hours which other men devote to ſleep, a courier quite out of breath came in and told him, that an Armenian, followed by a poſſe of friends, had in the night ſurpriſed his palace at Amandabat, deſtroyed all the moſt valuable furniture in it, and would have carried off his wife

wife and children, doubtleſs to make ſlaves of them, had not the domeſtics, when the firſt fright was over, made head againſt him. The courier added, that a bloody ſkirmiſh enſued, in which his ſervants had the advantage at laſt; that the Armenian's friends were all killed upon the ſpot, but that their leader was taken alive. "I thank thee, Offali,"* cried Aliverdi, "for affording me the means to revenge ſo enormous an attempt. What! whilſt I make a ſacrifice of my days and my repoſe to the good of Perſia; while, through my cares and toils, the meaneſt Perſian ſubject lives ſecure from injuſtice and violence, ſhall an audacious ſtranger come to injure me in what is moſt dear to me! let him be thrown into a dungeon, give him a quantity of wretched food ſufficient to preſerve him for the torments to which I deſtine him." The courier withdrew, charged with theſe orders to them who had the Armenian in cuſtody.

But Aliverdi, growing cool again, cried out, "What is it, O God, that I have done! is it thus I maintain the glory of ſo many years? Shall one ſingle moment eclipſe all my virtue! that ſtranger has cruelly provoked me; but what impelled him to it? No man commits evil merely for the pleaſure of doing it: there is always a motive, which paſſion or prejudice preſents to us under the maſk of equity; and it muſt needs be ſome motive of this kind that blinded the Armenian to the dreadful conſequences of his attempt. Doubtleſs, I muſt have injured the wretch!"

He diſpatches immediately an expreſs to Amandabat with an order under his own hand, not to make the priſoner feel any other hardſhip than the privation of liberty. Tranquil, after this act of moderation, he applied himſelf again to public

* The prophet moſt revered by the Perſians next to Mahomet.

buſineſs,

buſineſs, till he ſhould have leiſure to ſift this particular caſe to the bottom. From the ſtrict inquiries he ordered to be made, he learned, that one of his inferior officers had done very conſiderable damage to the Armenian, conſidering the mediocrity of his fortune; and that he himſelf had ſlighted the complaints brought againſt him. Eaſed by this diſcovery, he called for the Armenian, whoſe countenance expreſſed more confuſion than terror, and paſſed this ſentence upon him:

"Vindictive ſtranger, there were ſome grounds for thy reſentment; thou didſt think I had juſtly incurred thy hatred; I forgive thee the injury thou haſt done to me. But thou haſt carried thy vengeance to exceſs; thou haſt attacked a man whom thou oughteſt to reſpect; nay, thou haſt attempted to make thy vengeance fall upon innocent heads, and therefore I ought to puniſh thee. Go then and reflect in ſolitude on the wretchedneſs of a man that gives full ſwing to his paſſions. Thy puniſhment, which juſtice requires of me, will be ſufficiently tempered by my clemency; and thy repentance may permit me to ſhorten the term."

TREACHERY.

SENTIMENTS.

OF all the vices to which human nature is ſubject, treachery is the moſt infamous and deteſtable, being compounded of fraud, cowardice, and revenge. The greateſt wrongs will not juſtify it, as it deſtroys thoſe principles of mutual confidence

fidence and ſecurity by which ſociety can only ſubſiſt. The Romans, a brave and generous people, diſdained to practiſe it towards their declared enemies; Chriſtianity teaches us to forgive injuries: but to reſent them under the diſguiſe of friendſhip and benevolence argues a degeneracy, which common humanity and juſtice muſt bluſh at.

CARACALLA, the Roman emperor, ſent a ſolemn embaſſy to Artibanus, king of the Parthians, deſiring his daughter in marriage. Artibanus overjoiced at this propoſal, which he thought would be attended with a laſting peace between the two empires, received the ambaſſadors with all poſſible marks of honour, and readily complied with their requeſt. Soon after Caracalla ſent a ſecond embaſſy, to acquaint the king that he was coming to ſolemnize the nuptials. Whereupon Artibanus went to meet him, attended with the chief of the nobility and his beſt troops all unarmed, and in moſt pompous habits: but this peaceable train no ſooner approached the Roman army, than the ſoldiers, on a ſignal given, falling upon the king's retinue made a moſt terrible ſlaughter of the unarmed multitude, Artibanus himſelf eſcaping with great difficulty. Caracalla, having gained great booty by this inhuman and barbarous treachery, wrote a long and boaſting letter to the ſenate, aſſuming the title of Parthicus for this deteſtable action, as he had before that of Germanicus for murdering in like manner ſome of the German nobility. UNIV. HIST.

ATHELBERT, the laſt king of the Eaſt-Angles, was of a very amiable temper, a fine perſon, and great virtues. The goodneſs of his nature and the humility of his mind, the regard he ſhewed to religion

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in his actions, and to juſtice in his adminiſtration, rendered him the delight of his people, who wanted nothing to compleat their happineſs but an heir to ſucceed to the crown in caſe of his deceaſe. He was young, had been bred to letters, and being fond of books, had not been ſuſceptible of any impreſſion from beauty; perhaps, the reigning paſſion of the age, inclining to celibacy, might have contributed, in ſome meaſure, to his inſenſibility. The univerſal deſire and common good of his people, the diſtraction and convulſions the kingdom would be expoſed to for want of an heir, were the topics uſed by the nobility and biſhops, which induced him to call a council to conſider of the matter. It being their unanimous opinion that it would be beſt for him to marry, Athelrida, the daughter of Offa, king of Mercia, a princeſs of great beauty and merit, was immediately fixed on as a ſuitable match. The young king not long after ſet out with a ſplendid retinue, accompanied by count Oſwald, the chief of his council, and the perſon who had firſt named the lady to the king. Being arrived on the borders of the Mercian territories, they waited for a ſafe-conduct, and the conſent of the lady's father, who was then keeping his court at Hereford. On the reception of this meſſage a council was held to conſider on the manner in which Athelbert ſhould be treated. The courtiers, who eaſily perceived the intentions of their monarch, and thinking this a fine opportunity to annex the kingdom of Eaſt Angles to that of Mercia, determined to murder Athelbert and ſeize his dominions. The more effectually to accompliſh this villainous deſign, he was invited with the greateſt ſhew of friendſhip to a conference with Offa, under pretence of ſettling the preliminaries of his marriage; and going thither without any attendants

was seized in his way by Guimbert, and privately beheaded. The young princess, shocked at her father's perfidious cruelty, sent the earliest notice of this catastrophe to the nobility who waited for the return of the king. Unable to revenge his death, and fearful of the like fate, they immediately mounted their horses, and made the best of their way to their own country. Athelbert's corps and head were buried at first by Offa's order in an obscure place on the banks of the Lugge, but were afterwards removed to Fernly, since called Hereford, the cathedral of which city is dedicated to his honour. HIST. OF ENGL.

BASILIUS, emperor of Rome, about the year 860 of the Christian æra, took his second son Leo as a partner in the government. The young prince offended at the great sway which Theodorus Santabarenus, by profession a monk, but commonly reputed a magician, bore at court, endeavoured to remove him from his father's presence; of this the jealous monk was soon apprised, and therefore was resolved to destroy him: with this view, pretending to have private intelligence of a conspiracy against Basilius, which was to be put in execution while he was hunting, he first persuaded the young prince privately to arm himself, and some of his attendants, that he might be ready to oppose any attempt upon the life of his father; and then hastening to the emperor, told him in great consternation, that his son designed to murder him; that his design was to be put in execution the first time he went out to hunt; and that if he caused him to be searched, he would find him armed accordingly. The emperor giving ear to the wicked and malicious insinuations of the monk, ordered his son to be searched; and a dagger being found

found under his garments, committed him to close prison in an apartment of the palace, where his eyes had been put out at the instigations of the monk, had not the patriarch and the senate interposed in his behalf. However, he was long kept under confinement, but at last released and restored to his former dignity by the following accident. The emperor having forbid the senate to mention to him the young prince's name, or make any further application in his favour, while he was one day entertaining several of the nobility, a parrot, which hung up in a cage in the room, in imitation of some, who used to lament there the unfortunate prince's condition, cried out all on a sudden, "Alas! unhappy Leo!" his friends laying hold of that opportunity, as if the bird reproached them with their neglect, notwithstanding the emperor's prohibition, renewed their former application, to which Basilius at length yielded.

The emperor dying soon after, his son Leo ascended the throne. His first care was to punish the treacherous monk, which he did by ordering him to be whipt in an ignominious manner, and then banished him to Athens, where *his* eyes were put out. CUROP. IN ANAST.

ANTIGONUS finding the country in which he lay excessively wasted, and that it would be very difficult for him to subsist, sent deputies to the confederate army to solicit them, especially the governors of provinces and the old Macedonian corps, to desert Eumenes and to join him, which they rejected with the highest indignation. After the deputies were dismissed, Eumenes came into the assembly, and delivered himself in these words: "Once upon a time a lion falling in love with a young damsel, demanded her in marriage of her

father. The father made anſwer that he looked on ſuch an alliance as a great honour to his family, but ſtood in fear of his paws and his teeth, leſt upon any trifling diſpute that might happen between them after they were married, he might exerciſe them a little too haſtily upon his daughter. To remove this objection, the amorous lion cauſed both his nails and teeth to be drawn immediately, whereupon the father took a cudgel, and ſoon got rid of his enemy." This, continued he, is the very thing aimed at by Antigonus, who makes you large promiſes till he has made himſelf maſter of your forces, and then beware of his teeth and paws. PLUT. IN VIT. EUMEN. DIODOR. SICUL. lib. 18.

PTOLEMY Ceraunus, being excluded from the ſucceſſion, fled to the court of Seleucus Nicator, who received him in a very friendly manner, and entertained him and his numerous retinue at a vaſt expence; but the wicked wretch having no ſenſe of gratitude for the many favours conferred on him by Seleucus, conſpired againſt his benefactor, and treacherouſly murdered him. On the death of Seleucus he ſeized the kingdom of Macedon, which that prince had won a few months before from Lyſimachus. But as Ceraunus did not expect to enjoy the dominions of Lyſimachus in peace, ſo long as his children and Arſinoe were alive, he reſolved to put them to death, and thereby free himſelf from the apprehenſions they gave him. That princeſs was half ſiſter to Ceraunus; but nevertheleſs as ſhe was well acquainted with the cruel, ambitious, and treacherous temper of her brother, ſhe had on the death of Seleucus, conveyed both herſelf and his children out of his reach. Hereupon Ceraunus, feigning a paſſion for his ſiſter, offered to marry her,

her, (ſuch inceſtuous marriages being allowed in Egypt) and to adopt the two ſons ſhe had by Lyſimachus. Upon receiving this propoſal, Arſinoe was at a ſtand, not knowing what ſtep to take; but Ceraunus, to remove all ſuſpicion, repaired to a temple, which the Macedonians held in the greateſt veneration, and there in the preſence of one of her intimate friends, called the tutelary Gods of the country to witneſs the ſincerity of his intentions, and at the ſame time embracing their ſtatues, proteſted with the moſt dreadful oaths and imprecations, that he had nothing in view but the welfare of his ſiſter and her children. Theſe proteſtations made before the altars, and ratified with the awful ſeal of religion, prevailed upon Arſinoe to conſent to the marriage, which was accordingly celebrated with the greateſt magnificence, and all poſſible marks of an unaffected joy and tenderneſs. Ceraunus placed the diadem on his ſiſter's head, and declared her queen in the preſence of the whole army. Arſinoe, overjoyed to ſee herſelf ſo glorioufly reſtored to the high ſtation from which ſhe had fallen by the death of Lyſimachus her firſt huſband, invited Ceraunus to reſide with her in her own city of Caſſandria, which was the very thing he aimed at; accordingly ſhe repaired thither herſelf the firſt, to make the neceſſary preparations for his reception. Ceraunus made the moſt pompous and ſolemn entry that had every been ſeen in thoſe parts, the public and private houſes being very magnificently adorned, and the ſtreets thronged with incredible multitudes of people in their beſt apparel, who had flocked from all parts to congratulate their new king on his acceſſion to the crown. The two ſons of Arſinoe, viz. Lyſimachus and Philip, the one ſixteen years of age, and the other thirteen, marched out of the city

with crowns on their heads, to meet their father-in-law, who received and embraced them with all the ſeeming tenderneſs that could be ſhown by the fondeſt of fathers. They conducted him into the city, among the loud acclamations of the multitude, and, together with their mother Arſinoe, put him in poſſeſſion of the citadel; and then the perjured traitor, having nothing to fear, cauſed the two young princes to be ſlain in the very boſom of their mother, to whom they had fled for refuge; and ſtripping her of all ſhe poſſeſſed, cauſed her to be dragged out of the city, and then baniſhed her to Samothrace, allowing her only two women to attend her. But providence did not ſuffer ſuch enormous crimes to go long unpuniſhed; for the very next year he was taken priſoner by the Gauls, who invaded Macedon, and on his being known, tore in pieces, a death which his wickedneſs and treachery well deſerved; for it is plain from what we have related of him, that he was a man of a moſt wicked and perfidious temper, and his behaviour ſufficiently juſtifies his father Ptolemy Soter, for having excluded him from the crown, that prince having, without all doubt, been well acquainted with his brutal diſpoſition. JUSTIN, l. 24. c. 2.—5. MEMNON. EXCERPT. APUD PHOT.

ELFRIDA was the daughter of Ordgar, count of Devon, and though educated in a private manner, was ſo beautiful that the fame of her charms reached the ears of Edgar, king of England. In order to ſatisfy himſelf whether her beauty anſwered the report he had heard of it, he ſent Ethelwold his favourite, who, under pretext of a viſit to her father, got a ſight of the daughter. As he was then young and ſuſceptible of the impreſ-

ſions

ſions of a fair face, he was ſo captivated with Elfrida's charms, that he proved falſe to his truſt, and made his addreſſes to the lady. On his return to the king, he deſcribed her in ſuch a manner as convinced Edgar, that ſhe was neither a proper object for his curioſity or affections. Having thus diverted the king's thoughts from Elfrida, he took an opportunity to repreſent to him that ſhe would prove an advantageous match to himſelf, though by no means worthy of a monarch; and having obtained his conſent to demand her in marriage, ſucceeded in his ſuit. Ethelwold had not long enjoyed the fruits of his treachery, before the whole myſtery was revealed to the king. Edgar, however, diſſembled his reſentment, till he had ocular demonſtration of his perfidy. For this purpoſe he found ſome pretence for travelling near Ethelwold's houſe, and declared his intention of viſiting a lady who was ſo much cried up for her beauty. The earl poſted away with the news to his wife, at the ſame time adviſing her to uſe all the methods ſhe could to conceal her graces from the eyes of an amorous monarch, who would ſatiate his deſires at the expence of her chaſtity. Elfrida, being by theſe means acquainted with the wrong done to herſelf as well as to the king, was filled with reſentment, and inſtead of following her huſband's advice, made uſe of every art to ſet her charms out to the greateſt advantage, and to make herſelf appear the more amiable. This interview ſerved only to convince the king that his favourite had abuſed his confidence. He diſſembled his reſentment, and ſent Ethelwold a little while after to ſecure the coaſt of Northumberland againſt the Danes*, and in his way thither he was found murdered. No ſteps were taken to find out the authors of this crime; but Elfrida as ſoon as decency

* A. D. 1962.

would permit, was married to the king. Hist. Engl. Edgar.

An EPISTLE from a young Lady.

TO heaven and you repentant I confeſs
At once my ſhame, contrition, and diſgrace;
And, Oh! if pity may await a crime
That ſullies honour to remoteſt time,
Judge from this faithful picture of my ſtate,
Whether that pity ſhould my crime await;
Covered with crimſon bluſhes while I tell
From white-robed truth and virtue how I fell;
From ſpotleſs innocence, from meek-ey'd peace,
A prey to horror, victim to diſgrace.
* * * * * * * * * * * *
* * * * * * * * * * * *
A youth by nature and by art poſſeſs'd
Of all that melts the ſympathetic breaſt,
Such ſweet perſuaſion on whoſe accents hung,
That while he ſpoke, I thought an angel ſung;
Whoſe kneeling vows in fond profuſion given,
Appeared to me the regiſters of heav'n:
With all the arts deception could inſpire,
Taught me to love, to pity, to admire.
Eternal-truth each broken ſentence fill'd,
Through every vital boundleſs rapture thrill'd:
My honeſt ſoul each abject doubt diſdain'd,
Yet rolling years his ſuit was unobtain'd,
Till imprecations, hermits might deceive,
Made me to endleſs infamy a ſlave;
Daſh'd the rich cup whence ſocial comforts flow,
And left me heir to everlaſting woe.

Can I forget the ſtill, the ſolemn night,
Scene of my joy, my ruin, and delight?

When

When modeſt Cynthia veiled her ſilver face,
Too chaſte to evidence my ſad diſgrace;
When with affected piety of look
His impious hands unclos'd the ſacred book,
And join'd our hearts with that celeſtial chain,
Which death can only diſunite again,
The myſtic ring upon my finger plac'd,
Emblem of love, unchangeable and chaſte;
Then, Tarquin-like, to my embraces flew;
While every angel from my ſide withdrew.

Own, wretch obdurate, though you can't relent,
Your preſent ſtate is diſtant from content,
Her you abandon'd in purſuit of wealth,
Had eaſe, good humour, ſprightlineſs, and health;
Had love to cheer, ſhould every comfort fail,
And temper gentle as the ſouthern gale;
Unlike thy canker'd, thy miſ-ſhapen bride,
Fraught with detraction, enmity, and pride;
Who while her coffers burſt with gems and plate,
Grudges each taſteleſs morſel that you eat;
Whoſe fiend-like ſoul aſpires at no content,
But the infernal pleaſure to torment.

* * * * * * * * * *
* * * * * * * * * *

Here would I cloſe the grief-awaking tale,
And o'er the ſequel caſt a ſable veil;
To dumb obſcurity the ills conſign
That adverſe fortune deſtin'd to be mine;
But though my heart at every ſentence bleed,
My ſex's welfare prompts me to proceed.

With hope and fear alternate conflicts ſpent,
Two tedious days ſince my deſtroyer went;
I ſigh'd, I lov'd, I look'd, I long'd in vain,
And every moment was an age of pain;

No ſtreaming tears could give my woes relief,
Tears, the poor refuge of a common grief:
The third a fever's burning heat expreſs'd
The potent fury of a flame ſuppreſs'd.
Vain was recourſe to tenderneſs of art,
Sorrow and ſhame were written on my heart;
And wild diſtraction let my tongue reveal
The fatal ſecret reaſon would conceal.

Life from the great, the rich, the happy, flies,
But grief's immortal, and it never dies;
Elſe, why ye powers did I this ſtroke ſurvive?
Why am I ſtill in miſery alive?
* * * * * * * * * *
A tender mother to compaſſion wrought,
The fatal cauſe of my affliction ſought;
Told him in words that might a Nero melt,
The ſtings her daughter in his abſence felt;
While from her eye the tear of pity ſtole,
That ſpoke the kind ſenſations of her ſoul.
But to her pleadings no regard was ſhewn,
The wretch was callous as the frigid zone:
Then 'gainſt her life her trembling hand ſhe bent,
Nor e'er returned to tell me the event.
No longer worthy her eſteem to claim,
She left me full of agony and ſhame.

Oh! thou to nature's viſitings unknown,
From whom thoſe evils took their riſe alone,
This tragic tale unſhaken who can hear,
Nor pay the gen'rous tribute of a tear.
Know that when worldly artifice ſhall fail,
To awful Heav'n's tribunal I'll appeal,
Of joys eternal let thy ſoul deſpair,
For clad in terrors I'll arraign thee there;
My bleeding mother ſhall confront thy ſight,
And furies ſnatch thee from the realms of light.

VICE and VIRTUE.

SENTIMENTS.

VIRTUE is the higheſt exerciſe and and improvement of reaſon, the connection, harmony, and juſt balance of affections and paſſions, the health, ſtrength, and beauty of the mind.

He that is vicious in his practice is diſeaſed in his mind.

Every degree of vice or virtue is accompanied with a proportionable degree of miſery or happineſs.

The gratifications of vice are turbulent and unnatural, generally ariſing from the relief of paſſions, intolerable, and iſſuing in tormenting reflections; often irritated by diſappointment, and always inflamed by enjoyment, and yet ever cloyed with repetition.

The pleaſures of virtue are calm and natural; flowing from the exerciſe of kind affections or delightful reflexions in conſequence of them; not only agreeable in the proſpect, but in the preſent feeling; they never ſatiate, or loſe the reliſh; nay, rather the admiration of virtue grows ſtronger every day; and not only is the deſire but the enjoyment heightened by every other new gratification; and, unlike to moſt others, it is increaſed, not diminiſhed by ſympathy and communication. In fine, the ſatisfactions of virtue may be purchaſed without a bribe, and poſſeſſed in the humbleſt

as well as the moſt triumphant fortune; they can bear the ſtricteſt review, do not change with circumſtances, nor grow old with time. Force cannot rob, nor fraud cheat us of them; and, crown all, inſtead of abating, they enhance every other pleaſure.

Let it be remembered that none can be diſciples of the graces but in the ſchool of virtue; and that thoſe who wiſh to be lovely, muſt learn early to be good.

Virtue is the greateſt ornament, and good ſenſe the beſt equipage.

It was a ſaying of Ariſtotle's that virtue is neceſſary to the young, to the aged comfortable, to the poor ſerviceable, to the rich an ornament, to the fortunate an honour, to the unfortunate a ſupport; that ſhe ennobles the ſlave, and exalts nobility itſelf.

To ſuppliant virtue nothing is deny'd,
For bleſſings ever wait on virtuous deeds;
And though a late, a ſure reward ſucceeds.

EXAMPLES.

A DECENT and diſcreet lady was left by her huſband, a gentleman of ſmall eſtate but fine accompliſhments, in moderate circumſtances, with the care of two ſons and an only daughter, all under age. To give them a good education was her chief buſineſs and delight. In all other reſpects ſhe was thriſty, and even parſimonious; but in this ſhe was what the generality would perhaps call profuſe: for ſhe eſteemed a good education the beſt and moſt laſting patrimony. Accordingly ſhe was at pains to introduce them into the beſt com-

company, and to teach them all thoſe accompliſhments, which it would be unbecoming the character of a gentleman or lady to be ignorant of: ſhe taught both her ſons herſelf to read and write, and her daughter to uſe her needle. As ſhe had ſeen much of the world, ſhe inſtructed them from life, and her own experience, drew characters, painted different ſcenes of life, thoſe ſhe had been engaged in herſelf, or had ſeen and heard from the relation of others; and this in ſo entertaining a manner, that the young creatures were all ear; and, as Shakeſpear ſays, their ſpirits would fly out into her ſtories. She made each of them, in their turns, to read to the others, and all of them to give their ſentiments afterwards; opening their tender conceptions by the familiar and eaſy queſtions ſhe put to them. At other times, ſhe ſet them to writing letters to one another, and after they had made a viſit, or other excurſion from home, ſhe drew out their little obſervations on all they had ſeen or heard. But what was of moſt advantage to them, ſhe went before them in every virtue, and was a ſtrict pattern of that decency and prudent conduct which ſhe recommended. After this ſober education at home, ſhe ſent her daughter to one of the genteeleſt boarding-ſchools, and often went thither herſelf to inſpect her manners more nearly. Her eldeſt ſon, after he had learned his Latin, and was maſter of figures and book-keeping, ſhe put out apprentice to a conſiderable merchant in the metropolis, ſufficiently guarded, as ſhe thought, againſt the dangers of the town, by his virtuous education in the country. He did very well for ſome time, and was much beloved by his maſter, both for his diligence and honeſty. But he was e'er long decoyed into an intrigue by a handſome

maid

maid of the family, who, with an artifice peculiar to ſome of thoſe town-bred girls, affected to be in love with him. She endeavoured to convince him of it, by giving a particular attention to all his wants, and expreſſing a tender concern to pleaſe him. She played her cajoling arts with ſuch ſucceſs upon his honeſt credulity and ſimplicity, that ſhe ſoon gained her point, and wrought him up to the real paſſion which ſhe only feigned.

This made him neglect his buſineſs, and fall into gaming, to ſupply the cravings, the real or pretended wants of his miſtreſs. The effects of their adventure, in a ſhort time, became viſible; and partly ſhame, partly her perſuaſions, obliged him to leave a family, where his credit was ruined, and his conduct liable to frequent cenſure. His miſtreſs followed him, and became the companion, as ſhe had been the cauſe, of his miſery. He now ſet up for himſelf, and having drawn away the reſt of his patrimony, drove a little retailing trade. But as the ſlow returns did not ſatisfy the growing demands of his miſtreſs, buſineſs ſoon became a drudgery to him, and he had recourſe to drinking to drown all reflections on his circumſtances and conduct, and ſtifle thoſe ſentiments of honour and virtue which now and then ſtung him with deep remorſe. In this courſe he ſoon exhauſted the reſt of his ſtock, plunged himſelf into debt, was caſt into gaol, and muſt have lain there, if his diſconſolate mother, whoſe heart bled to hear of his misfortunes, had not ſtraitened her own and her family's circumſtances to relieve him. After he got out of priſon, where he was abandoned by his mercenary miſtreſs, who foreſeeing his fate, had run away with the remainder of his money and effects, he paſſed through a new variety of misfortunes.

In

In ſhort, the reſult was, he went abroad, and liſted himſelf in the late emperor's ſervice in Italy.

The other ſon, whom I ſhall call Eubulus, had fine natural parts, joined to an uncommon ſweetneſs of temper, and an affability that endeared him to every body. He went to the univerſity of ***, where, by his indefatigable application to his ſtudies, he made great proficiency in learning, and by his converſation and polite manners, gained the favour of his ſuperiours, and the eſteem of all who knew him. His company was courted by thoſe of the beſt rank, but eſpecially by all true lovers of learning and virtue. Among others he contracted a particular intimacy with a young gentleman of a large fortune, and a mind ſtill larger, who choſe him to be his companion, rather than tutor in his travels. This propoſal, how advantageous ſoever, he would not accept till he ſhould conſult with his mother and ſiſter, both whom he loved with an uncommon tenderneſs: their conſent being obtained, he went to take his leave of them; the parting was tender on both ſides. "My dear Eubulus," ſaid the good woman, taking him by the hand, with her eyes full, "you are going a long journey, I fear I ſhall never ſee you again. Your poor brother's misfortunes have ſhortened my days, and your abſence cannot lengthen them; but ſince I hope it is for your advantage, I chearfully ſubmit. To Almighty God I commit you. Pray ſpare no pains to learn ſome news of your unfortunate brother; if you find him out give him my laſt bleſſing, and tell him I ſhall die in peace if I hear he is reformed and happy." She could not proceed, her ſighs and tears were the only farther expreſſions of her inward grief. He then bid his ſiſter farewel. Her laſt words were, "Oh, Eubulus,

bulus, remember our poor dear brother,—find him out, and tell him, (Oh do not forget it) that our dear mother and I want nothing to complete our happineſs, but to hear that he is, what he once was, the ſame virtuous"——She could ſay no more. Her heart was oppreſſed with ſorrow at the tender parting, and that heightened by ſad reflections upon the ill courſes of her elder brother, and the melancholy forbodings ſhe had that her mother would not long ſurvive.

Soon after he and his friend, whom I ſhall call Agathias, went abroad, and did not, like moſt of our raw young travellers, only traverſe provinces, gape after wonders and curioſities, and throw away their time in gallantry: they ſtayed long enough in places of note to get acquainted with the men moſt eminent for capacity and learning, who are generally the more eaſy of acceſs to ingenious ſtrangers, and to learn whatever was moſt curious and worthy their notice. In their progreſs through Italy their curioſity led them to Venice in the time of the carnival. They were ſpectators, rather than actors, in the diverſions of it. One evening as Eubulus was returning home alone, he ſaw two fellows in maſks attacking a ſingle gentleman, who made a ſtout reſiſtance, but was preſſed to the wall, and ſeemed reduced to the laſt extremity. Eubulus immediately drew in defence of the ſingle combatant, and obliged the villains to retire after they were deeply wounded. He led the gentleman to his own lodgings, and ſent immediately for a ſurgeon to dreſs his wounds. When the ſtanger's maſk was taken off, how was he ſurpriſed to ſee his friend Agathias whom he had reſcued from ſuch imminent danger; and how overjoyed was Agathias to find the friend and deliverer united in the ſame perſon!

When

When he was going to make his acknowledgments for his generous ſuccour, Eubulus begged him to ſpare them, till he ſhould be in a better condition to make them. The wounds were found not mortal, ſo that in a few weeks he recovered. While they continued there, they had a meſſage from an unknown lady, who deſired to communicate to them an affair of importance. Though they were both averſe to go, yet knew they ſo well the vindictive humour of the Italians, that they were afraid to give the lady a denial. Accordingly they waited on her, when ſhe told them, ſhe believed they were ſurpriſed at receiving a meſſage from one who was ſo much a ſtranger to them; but as ſhe well knew the humanity of the Engliſh, eſpecially to their countrymen, and had heard that two gentlemen of that nation lived in her neighbourhood, ſhe thought ſhe could not do them a greater pleaſure, than by giving them an opportunity of doing a very important ſervice to one of their own country, a very worthy gentleman who had been clapt up in priſon by order of the doge, for no other crime than his being of her acquaintance. If, continued ſhe, you have the honour, gentlemen, to know any of the foreign ambaſſadors, you will find it no hard matter, by employing your intereſt with them, to obtain his releaſe, at the ſame time you will do me a ſingular pleaſure.

The gentlemen endeavoured to excuſe themſelves in the politeſt manner they could, alledging they were ſtrangers in the town. But in effect they had no mind to meddle in an affair which ſeemed by the lady's intereſting herſelf ſo warmly in it, to wear the face of an intrigue. She continued to urge them with great eagerneſs, and aſked if they had no acquaintance with the French ambaſſador. Agathias was a man of too much honour to deny

that he had ſome ſmall acquaintance with him, but ſaid, he did not know whether it could be of any uſe to her friend; he promiſed however to try how far it would go. They immediately waited on monſieur ****, the French ambaſſador, and informed him of the whole affair, who ſmiled, and politely promiſed his friendſhip. Accordingly he applied to the doge, and all the favour he could obtain was a promiſe of the gentleman's releaſe upon paying a fine of a thouſand crowns, and giving ſecurity for his future good behaviour. Soon after, prompted by their curioſity, they aſked and obtained leave to viſit the priſoner under his confinement. They found him in a wretched condition. His looks pale and meagre, and his eyes hollow, the very image of death; his face was marked with the deepeſt dejection and anguiſh. Upon putting a few queſtions to him about the time of his leaving England, and his employment ſince as well as before, Eubulus faintly recollected ſome of his features; upon which he aſked him if he was any relation of ****, who had been ſome time a widow. At the mention of her name, the ſtranger fetched a deep ſigh, and ſaid, he had been once ſon to that dear woman, but, alas! he had forfeited his title to that relation. Eubulus could hold no longer, he fell upon his neck, wept over him, and continued for ſome time ſpeechleſs. Agathias, deeply penetrated with this dumb but expreſſive ſcene, mixed his friendly tears with theirs. At length words got vent. "Oh! Pamphilus, have I at laſt found you out; you whom your deareſt mother, ſiſter, and I, gave over for loſt!---But ah! how changed! and in what deplorable circumſtances! Where have you been, how came you hither? Heaven, I hope, ſent us to your relief.

Pam-

Pamphilus with a mixture of dejection, aſtoniſhment, and joy, aſked how he had learned his misfortune, and what had induced him and the gentleman with him to viſit him in his preſent ſituation; adding, that his misfortunes would be too tedious to relate. His brother ſoon ſatisfied his queſtions, and told him he might ſafely open his mind before the gentleman, whoſe goodneſs prompted him to pay him ſo kind a viſit. Being thus aſſured, he frankly confeſſed that the lady they mentioned had entertained him ſince he came to Venice; whither he was allowed to come by his general officer, to ſee the diverſions of the carnival, having been for ſome time in the emperor's ſervice, and that he had been put under an arreſt at the requeſt of ſome noble relations of the lady's, who were diſpleaſed at his intimacy with her: and now he was daily expecting ſome miſerable fate, as a puniſhment for his paſt imprudence. He then caſt down his eyes with a mournful air. Agathias, whoſe eyes and heart had been faſtened upon the two brothers, turning to the elder in a generous kind of tranſport ſaid, "I am glad, Sir, that in finding a brother you have likewiſe found a deliverer. You are releaſed upon paying a thouſand crowns, which I will freely advance for your brother's ſake." Pamphilus would have caſt himſelf at his feet to expreſs the raptures he felt; but Agathias took him in his arms, and told him he was glad to embrace the brother of his friend and deliverer. He gave him withal a ſhort account how he had ſaved his life. The fine was paid, and Pamphilus releaſed. He aſſured them, upon his honour, that after paying his acknowledgements to his benefactreſs, he would break off all further correſpondence with her, and immediately return to the army.

While

While they continued at Venice, a letter came by way of Genoa to Eubulus from his ſiſter Eliza, to this effect.

" My dear brother,

" WHAT ſhall I tell you? How will you be able to bear the fatal news of the death of our much honoured mother, whoſe loſs is to me more bitter than death, and will plunge you, I fear, into the deepeſt ſorrow? But the other night ſhe called me to her bed-ſide, and taking me by the hand, ſaid, 'My dear child, I am juſt going to leave you. A 'few hours will bear me to the world of ſpirits. 'I willingly reſign you, my dear charge, and your 'brothers, if they are yet alive, to the care 'of a good God, who will always befriend the 'virtuous. I rejoice you are of that num-'ber. If you continue as you have ſet out, 'you cannot fail of being happy. When you 'have an opportunity to write to your brothers, 'or ſhall ſee them, tell them I died with them on 'my heart, left them a mother's bleſſing, and had 'no higher wiſh on earth than to hear they were 'wiſe and good. Alas! poor Pamphilus, would 'to God he were ſo; were I ſure of this, I ſhould 'die perfectly eaſy. I hope Eubulus will return 'to you, and Heaven make you happy in each 'other. Farewel, my deareſt child! may Heaven 'preſerve you wiſe and good, and when you drop 'a tear to the memory of a loving mother, be 'excited thereby to imitate whatever you thought 'good in her. Oh! farewel!' With theſe words the dear woman reſigned her ſoul into her Maker's hands, and ſmiled in the agony of death. Oh! my dear brother, grief overwhelms me, I can add

no

no more, but that I long exceedingly to ſee you; that will be my only cordial, to alleviate the heavy loſs of your affectionate ſiſter,

ELIZA."

This mournful news cut Eubulus to the heart, he grew impatient to return home: he hoped his preſence might help to lighten his ſiſter's grief. Agathias perceiving his friend's uneaſineſs, inclined to indulge him, by haſtening his return. They took Milan in their way home, where they found Pamphilus much reclaimed by his misfortunes. Eubulus informed him of his mother's death, the tender circumſtances of his parting from her and their ſiſter, the deep affection they both bore him, and particularly the concern ſhe expreſſed about him in her laſt moments. The recital of theſe, and the ſight of his ſiſter's moving letter, made ſuch an impreſſion on him that they left him ſtrongly confirmed in his virtuous reſolutions.

Eliza, after her mother's death, lived retired from the world: ſhe kept company with only a few ſelect friends. It was a ſweet retreat, where ſhe lived; there was a pretty garden, and farm belonging to it, the ſmall remainder of the family-eſtate. At the foot of the garden runs a clear brook, cloathed on each ſide with little tufts of wood, and buſhes growing wildly up and down. This ſtream, after watering the farm, loſes itſelf in a neighbouring wood. You will forgive my being ſo minute, for the ſake of the lovely inhabitant of this delicious ſpot. She dreſſed plain and neat, and was not diſtinguiſhed from the farmers daughters in the neighbourhood, but by a ſuperior openneſs and dignity in her air and manner, which appeared under all the homelineſs of her dreſs. Her time was generally divided between the oeconomy

nomy of her family, and the management of the farm, reading, viſiting the ſick, and doing kind offices to all about her. Her knowledge of ſimples qualified her to be uſeful to her neighbours in moſt ordinary illneſſes; and a frugal well judged management of her ſmall revenue, put it in her power frequently to reach out her friendly hand to the aſſiſtance of the indigent, whom ſhe uſed to employ in different kinds of manufactures: and at the ſame time that ſhe relieved their wants, ſhe encouraged their induſtry, ſo that her houſe was a little ſanctuary to the painful poor. It was always open to them, and the beneficent miſtreſs of it at all times acceſſible. Her ſervants almoſt adored her, and her amiable and wiſe deportment rendered her equally the delight and admiration of the whole neighbourhood. I might have mentioned too, that ſhe was fair and blooming, and of a ſhape exquiſitely proportioned. There was an uncommon gracefulneſs in her mien, and ſprightlineſs in her air and looks, mixed with ſuch a peculiar ſweetneſs as diſcovered the kind and humane temper of her ſoul. In this manner did this innocent and virtuous maid paſs her time, when it pleaſed heaven to interrupt, for a while, the calm ſhe enjoyed, and put her virtues to a new and ſevere trial.

A gentleman who lived at no great diſtance, lately returned from his travels, ſtruck with the high and very ſingular character he had of her, contrived this ſtratagem to ſee her. It was Eliza's ordinary cuſtom to walk out every morning and evening round the farm, and along the banks of the little rivulet that watered it, and often with a book in her hand. Sometimes ſhe would lay herſelf down by this ſtream, and with a delighted mind enjoy thoſe ſimple and unvarniſhed pleaſures which vir-

virtue, joined with contemplation, never fails to give in thoſe rural ſcenes; neither envying nor railing at the pleaſures and amuſements of gayer life. One evening as Eliza was taking her uſual walk, this curious gentleman, having got near the place, diſmounted from his horſe, and caſt himſelf on the ground, as if he had been ſeized with a ſudden illneſs. Eliza overhearing a faint ſound, not unlike the groans of a perſon in diſtreſs, immediately gave way to the ſuggeſtions of her compaſſionate breaſt; ſhe roſe and went to the place where the gentleman, whom I ſhall call Lothario, was lying on the ground. No ſooner did ſhe learn his misfortune, than ſhe ran home to call for aſſiſtance, and ſoon returned with ſome of her ſervants. Finding him to appearance in great agonies, they carried him to the houſe, where ſhe made him an offer of an outer apartment, till he ſhould be a little recovered. He thanked her kindly for her generous hoſpitality, and told her that he hoped to be well with a night's reſt. Her perſon, converſation, and whole behaviour, charmed him beyond expreſſion; but that modeſty which appeared ſo unaffectedly graceful, and that kind concern ſhe ſhewed for his health, which ought to have extinguiſhed every ungenerous ſentiment, ſerved only to inflame a criminal paſſion. At firſt he only expreſſed the warmeſt acknowledgements of her generoſity; he took advantage after, and of the tenderneſs of her concern for his illneſs, he grew bolder, profeſſed love in the ſtrongeſt terms, and began to uſe ſuch familiarities in his diſcourſe as were too ſhocking for a modeſt ear. This rouzed Eliza's nobler paſſions, and with eyes flaſhing a generous diſdain and indignation, ſhe ſaid to Lothario, "Preſumptuous man! though I cannot blame myſelf for doing an act of hoſpitality to a ſtranger,

ſtranger, yet I am ſorry it has happened to be ſo ill placed, on an ungenerous man, who dares to abuſe it in ſo ungentleman-like a manner. I thought my own houſe would have been a ſufficient protection to me, againſt all indecency, eſpecially from you; but ſince it is not, you are now at liberty to go where you pleaſe. She then quitted the room with an emotion ſhe could not conceal. Before he departed he deſired to ſee and take leave of his benefactreſs, but ſhe would not permit him: ſo he rode off, unattended and unobſerved. He was not a little vexed at his diſappointment; and the repulſe he had met with, inſtead of diſcouraging, redoubled his paſſion. Lured therefore by ſo fair a prey, he thought of various ſtratagems to get her in his power, and reſolved to uſe force, if ſhe would not yield to perſuaſion. He lay in ambuſh for her one day in the wood I formerly mentioned, adjoining to the houſe. Eliza happened to wander farther off than uſual, and being intercepted by his ſervants, Lothario carried her off, in ſpite of all her cries and ſtruggles. He ſtopped not day or night till he had brought her to a very private country-ſeat of his, where he kept but few ſervants, to which he uſed ſometimes to retire, when he deſired to have little communication with his neighbours. It was a double affliction to poor Eliza, when ſhe knew that Lothario was the author of it. Finding however that ſhe was intirely in his power, ſhe forebore thoſe bitter invectives and uſeleſs exclamations, which many of her ſex would have indulged on ſo juſt an occaſion, and truſted that heaven would ſend her ſome ſpeedy ſuccour. To alleviate her grief and reſentment, which he ſaw ſwell high, he told her it was nothing but an exceſs of the moſt tender paſſion for her that had forced him to this extremity—That ſhe might

might expect ſuch uſage as was ſuited to her merit and character, and might command his houſe, and all that was in it; for he was abſolutely at her devotion. She deigned no other reply than what he might draw from looks, which darted the utmoſt averſion and contempt. He allowed her indeed all manner of liberty in this priſon; permitted her to walk or ride out as ſhe choſe, though never out of the reach of attendants. But ſhe made no attempts of that kind, in order to lull them in the deeper ſecurity; and after ſome time affected an air of frankneſs and eaſineſs to which ſhe was quite a ſtranger.

Lothario, mean while, left no arts of inſinuation and flattery untried, to win her conſent to his deſigns; he made her an offer of a conſiderable ſettlement for life, and of a handſome proviſion for her brother. She ſtill kept him at bay; but he began to conceive ſome better hopes from her more ſoftened appearance, and did not doubt to gain his point, when he had melted her by his ſuppliant importunities and proteſtations of love. It would be tedious to relate the methods he tried during the courſe of ſome months. He did not, indeed, come to direct force, though he would ſometimes break into her apartment, and talk to her in a manner that highly provoked her; but ſhe endeavoured to conceal her reſentment.

One morning, when Lothario was from home, ſhe got up much earlier than her uſual hour, and having ſtole a key of the garden, ſhe ſlipped out unperceived by any of the ſervants. After ſhe had croſſed the garden, ſhe leapt from the ſunk fence, and with difficulty ſcrambled up the oppoſite ſide of the ditch. She paſſed over ſeveral fields, forcing her way through the hedges. Fear added wings to her ſpeed. She went on till ſhe

thought herſelf out of danger, and then ſhe ſat down by the ſide of a hedge, quite tired with fatigue and want of ſleep. She now began to think of the dangers ſhe had run, the trials and inſults ſhe had borne, the greater ones ſhe had feared, but eſpecially the dreadful ſuſpence ſhe was in about what might ſtill befall her. All theſe things came crouding into her thoughts, and filled her with a variety of ſtrong emotions. She looked up to Heaven for relief, and committed herſelf and the ſucceſs of her eſcape to a good providence. Nature being at length overcharged and quite ſpent, ſhe ſunk into ſleep on the green turf. It happened that a number of gentlemen were out that morning a fox-hunting. The chace had been long, and one of the party being thrown out, chanced to come to the place where Eliza lay. He ſtarted at the ſight of a lady faſt aſleep, and looſely dreſſed, with her face and arms ſtrangely ſcratched, and the blood drawn in many places. But amidſt all the diſorder of her dreſs and looks, he was ſtruck with the amiableneſs of her appearance, and fineneſs of her ſhape, which ſpoke ſtrongly in her favour, and confuted, in ſome meaſure, the diſadvantageous circumſtances in which he ſaw her. He ſtood for ſome time gazing at her with pleaſure and aſtoniſhment, and was afraid to awake her. But how much more was Eliza alarmed, when ſhe opened her eyes upon a gentleman in a hunting dreſs gazing at her with his horſe in his hand! Aſhamed to be ſurpriſed in ſuch diſorder, ſhe ſtarted up on her feet: her firſt thought was to have run off directly, without ſpeaking a word; but thinking it vain to fly from one in whoſe power ſhe was, or to betray an inſignificant diſtruſt, ſhe choſe rather to try his generoſity. She ſaid ſhe doubted not but he was a little ſurprized at finding

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a woman in that place, and in ſuch an odd condition, but begged he would ſuſpend his wonder till ſhe had an opportunity of informing him more particularly of the occaſion: that juſt then ſhe could only tell him, that an extraordinary accident had brought her into thoſe circumſtances; and as he had the appearance of a gentleman, ſhe did not doubt but he had the honour of one, ſhe ſhould therefore put herſelf under his protection, and begged that he would conduct her to ſome place of ſafety. He told her that he would moſt cheerfully undertake ſo agreeable a charge; that a lady of his acquaintance lived hard by, to whoſe houſe he would conduct her, where ſhe might be ſure of a hearty welcome, and to be treated with that honour ſhe appeared to deſerve, till ſhe was recovered of her fatigue, and in a condition to remove elſewhere. His open countenance, and gentleman-like mien, gave her ſome degree of confidence in him, though unknown; and ſhould ſhe be deceived, ſhe did not ſee how ſhe could ſecure a civil uſage by any means ſo effectual as by expreſſing an entire truſt in her protector. She frankly accepted his offer, and returned him thanks in ſo graceful a manner, that made him think himſelf the debtor. By this time ſome of the ſervants came up. He ordered one of them to take the lady up behind him, and conducted her himſelf directly to his mother's, who lived at ——, but a few miles off. There Eliza found herſelf among a very different ſet of people from thoſe ſhe had met with at Lothario's, and was entertained in quite another manner. The gentleman informed his mother of the diſtreſs he found the lady in, and deſired ſhe would lend her friendly aid to recover her of the fright and fatigue ſhe had undergone. The ladies, like two kindred ſouls, ſoon diſtinguiſhed

each other, and no ſooner ſaw than they eſteemed, at leaſt formed the moſt agreeable ideas the one of the other. Eliza being left in good hands, the young gentleman took his leave, and returned to his own houſe, full of the image of the lovely ſtranger, whoſe aſpect and whole behaviour raiſed in him high admiration and delight. He imagined a thouſand excellencies lay concealed under ſo fair a form, and a demeanor ſo ſingularly graceful. He was no ſooner at home than ruſhing into his friend's apartment, who lodged with him, he immediately told him his uncommon adventure; expatiated much on the charms and outward accompliſhments of the diſtreſſed ſtranger, and added, that, if her character and merit correſponded to ſuch fair appearances, he thought her a treaſure worth purchaſing at any rate. He was not a little impatient till he returned next day to ſee her, and inquire after her health. But how troubled and confounded was he when he heard that Eliza was ſeized with a fever? It was however of the ſlighteſt kind, and when it went off ſhe appeared to him with new charms: ſhe had now recovered her natural looks, and though paler than uſual, yet that paleneſs had ſomething ſo languiſhing and ſoft in it, and ſo different from that over heated fluſh, which a conflict of various paſſions had given her, that the young gentleman was quite in raptures. Eliza renewed her acknowledgements to him for his generous deliverance and protection of her, freely confeſſed ſhe had at firſt ſome ſuſpicions and diſtruſt of him, as ſhe had had ſo late a proof of the falſehood and treachery of the ſex; but ſhe was now convinced by his means that men were not all alike. He thanked her for the compliment ſhe made him, and told her he was repaid for what he had done by the ſatisfaction ſhe expreſſed with his

con-

conduct, and the pleaſure he felt in having contributed to the eaſe and ſafety of ſo deſerving a lady; and deſired ſhe would condeſcend to inform him of her misfortunes. "You have a right, Sir," anſwered Eliza, "to know my ſtory, and it is fit I ſhould remove any ſuſpicions which my being found in ſuch unfavourable circumſtances may have raiſed." Upon hearing her ſtory, her ſolitary condition, and way of life before ſhe was carried off, and particularly the account of her family and relations, how much was he ſurpriſed and delighted to find the young lady the ſiſter of his friend and fellow traveller, Eubulus, who had returned with him not above a month before! Joy flowed ſo full upon him, that Agathias was going to have taken Eliza in his arms, and to have made a full diſcovery; but he checked himſelf, and only congratulated her upon her happy eſcape; and he made no doubt but that as heaven had already appeared very ſeaſonably for her relief, it would at laſt crown her virtue with an happineſs proportioned to it.

When Agathias and Eubulus returned from their travels, Eubulus was extremely troubled to find the manſion-houſe deſolate, and his dear ſiſter, his chief joy in life, gone, and nobody could tell whither.

Agathias told that friend I mentioned before, who was Eubulus himſelf (for he had been moſtly with him ſince his return, not being able to bear the ſolitude of his own houſe, where every apartment and field recalled ſome mournful image of his heavy loſs) I ſay he told Eubulus that the lady's converſation and manners juſtified, and even encreaſed the high eſteem he had conceived for her. And, added he, with a kind of tranſport of joy,

you yourſelf Eubulus ſhall judge to-morrow, whether I have been haſty in my opinion.

Next day, he took Eubulus with him, to ſee the unfortunate ſtranger. The mother of Agathias had concerted it with her ſon not to reveal any thing to either of them; and had only prepared Eliza thus far, as to tell her, ſhe was to introduce to her a particular friend of her ſon.

As Eubulus had been ſeveral years abroad, both his and his ſiſter's looks were pretty much altered. He could not, however, help feeling ſome ſtrange ſympathies at his firſt ſeeing her, which he did not know, or indeed endeavour to account for. Eliza's concern was reciprocal, and ſhe was obſerved to ſteal ſeveral attentive glances at him, which drew ſome bluſhes from her when ſhe perceived they were taken notice of. Agathias, mean while, and his mother, were greatly delighted with thoſe kindlings of mutual ſympathy, and a growing tenderneſs which they ſaw flaſhing like harmleſs lightning from eye to eye. In the afternoon they led them into the garden, where in a retired arbour, Agathias's mother begged of Eliza to entertain them with an account of her ſtory, and the late accident, for perhaps, added ſhe, the ſtranger we have introduced to you, is more intereſted in your fortune than you are aware of. Eliza would have gladly declined the taſk; but as ſhe could not refuſe her benefactreſs ſo ſmall a boon, ſhe with modeſt down-caſt eyes, began her ſtory from the time of her firſt acquaintance with Lothario, and told what had befallen her ſince, till her fortunate meeting with Agathias, her generous deliverer. She told her ſtory ſo gracefully, repreſented the villany of Lothario in ſuch ſoft terms, and paſſed over her own behaviour, with ſuch a modeſt baſhfulneſs and humility, as wonderfully moved and

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charmed Agathias and his mother. Eubulus felt an uncommon tenderneſs, mixed with admiration; the tears ſtarted from his eyes. "Madam," ſaid he, "give me leave to aſk your name and family?" "Alas! Sir," ſhe replied, "you deſire me to renew my grief; but that part of my ſtory is ſhort, my parents are both dead, my dear mother laſt. I had once two brothers, they went abroad ſeveral years ago, but whether they are dead or alive, I have not lately heard. One of them had been very unhappy; with the other, I had formed a tender and inviolable friendſhip: he is now upon his travels with a gentleman of fortune and great merit. I wiſh for nothing to repair the loſs of the beſt of mothers, and make me completely happy, but to ſee *him* again. If my dear Eubulus be ſtill alive, and it pleaſe heaven to reſtore him to my ſight, O how happy"—ſhe could proceed no farther, ſighs denied a paſſage to her words. Eubulus, whoſe mind had been all along ſhaken with a thouſand emotions of tenderneſs and paſſion, could contain no longer. He ſtarted from his ſeat, and ran to her in the tendereſt tranſports, and claſping her in his arms, burſt out, "Then, my deareſt ſiſter, be as happy as your virtue"—Words failed him to ſay more, a flood of tears ſucceeded, the effect of inexpreſſible delight. This unexpected recovery of her brother raiſed in Eliza's breaſt ſuch a conflict of agreeable paſſions, that ſhe continued ſome time ſpeechleſs. Nor were Agathias and his mother leſs melted with ſo tender a ſcene. Eliza, having at length given vent to the joy which overpowered her in a liberal flood of tears, broke out: "O, my deareſt Eubulus, my brother? Is it you? Am I indeed ſo happy as to ſee you again? Has heaven reſtored you to me to part no more? Behold there in the ſon of my benefactreſs, my

deliverer and guardian, to whom I owe more than life, my honour, and my all! You muſt acknowledge the immenſe debt I owe him; I have an heart to feel, but want words to expreſs it." "O, madam," replied Agathas, "your brother and my friend, as well as fellow traveller, has already repaid me more ſubſtantially than by words. To his bravery I owe my life, which heaven has prolonged to give me an opportunity of preſerving what is infinitely dearer to me. I am more than ſufficiently rewarded in the pleaſure of having contributed to the eaſe of one ſo deſerving in herſelf, and ſo dear to him. If you, madam, think there is any thing yet owing, it is *you* only who can pay it. It is yourſelf I aſk as the full reward. To poſſeſs ſuch a treaſure is all I wiſh to crown my happineſs. My fortune is not equal to your merit, but it will be more than enough, if I can ſhare it with you.—The high generoſity of ſuch a propoſal, ſo ſurpriſed and confounded Eliza, that ſhe could make no reply; but her ſilent bluſhes ſignified her conſent, with a modeſt and expreſſive eloquence, tranſcending all the pomp of words. The match was concluded in a few days, with the intire approbation of all their friends. Agathias found that treaſure he deſerved, in the poſſeſſion of one of the moſt virtuous and accompliſhed of her ſex; and Eliza's tranſient ſufferings, which ſhe bore ſo gracefully, were rewarded with a happineſs that ſtill continues undecaying, in conjunction with one of the beſt of men.

IT is no rare thing to ſee fortune at variance with nature. We often behold in the meaneſt ſtations ſouls worthy of the higheſt; and perſons in extreme indigence that would have been fit for enjoying the greateſt riches. So far is virtue from being

being the appennage of nobility and opulence, that we think it very hard to match it with them, and eſteem them doubly virtuous who know how to unite both.

AMONG the dancers of the palace in the reign of Abbas, the Great, king of Perſia, there was a young maid named Idris, whom the maſter of the revels, on the report of her charms, had ſent for from Caſbin to Iſpahan. Her mother being of the ſame profeſſion ſhe had followed the ſame way of life; but as ſhe honourably diſtinguiſhed herſelf from her female companions, ſhe demonſtrated that virtue is practicable in every ſituation of life, however ſlippery or dangerous it may be.

Scarcely had Idris appeared on the theatre of the capital, but ſhe found herſelf beſet by the grandees, who ſtrove to pleaſe her by the ſame means that had won others in that ſtation. One exhauſted all his rhetoric in commending her ſhape and manner, another extolled the form of her face, her complexion, and the regularity of her features. A third, to give weight to the encomiums he had beſtowed on her voice, repeated an air he had heard her ſing, and declared his diſtraction to arrive at that grace with which ſhe gave life to the words. A fourth, boaſting his preciſion and ſkill in dancing, exhibited inſtantly ſome of the attitudes he had learned of her. A firſt-rate Sir Fopling gave her a liſt of the pretty women he had deſerted from the moment he firſt ſaw her. A young iman, by birth intitled to become a mollah, ſilently diſplayed his figure and his dreſs. An old fingerer of the public money dazzled her eyes with a diamond of the firſt water, and offered it, beſides the perquiſites of the contracts, which it

was his cuſtom to beſtow upon his miſtreſs. An officer of the crown made a pompous deſcription of the preſents with which he had recompenſed the friendſhip of the little Zaki. In fine, every one exerted his faculties and his addreſs in order to gain the preference over his rivals.

But Idris was not to be caught with ſuch baits. At the palace, at aſſemblies, in the public walks, and in all places, the diſcourſe turned upon the new dancer. Every one talked of her beauty, her wit, and her engaging behaviour; and, which was more than they had ſaid of any other of her profeſſion, they agreed in acknowledging her to be very virtuous. It is the property of none but the moſt exalted virtue to gain the reſpect and admiration of young courtiers. Mahmut conceived a high opinion of Idris's virtue, from the extraordinary effect it produced.

Mahmut bore among the lords of the court the ſame character which Idris maintained among the dancers of her ſex: proof againſt the defects of his equals, and the vices of his ſtation. As ſoon as he began to appear in the world, he became ſenſible of the ridiculouſneſs of that noiſy obſtreperous giddineſs, which moſt young people of quality affect; and being happily prejudiced againſt the idle life he ſaw them lead, he took care not to follow their example, yet without ſeeming to condemn them. While their days were divided between the toilet, the table, viſits, and gaming, he ſpent the morning in his cloſet among his books, or with thoſe whoſe converſation could inſtruct him better. In the afternoon he frequented the manufactories and working places about the palace; talked with the ableſt hands in the ſeveral arts; and obſerved, with the utmoſt attention, how they proceeded in their works. In the evening was

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at ſome or other of the public entertainments, which he enjoyed with a moderation that is ever inſeparable from taſte and diſcernment. After which he repaired to ſome of the moſt brilliant aſſemblies of Iſpahan, as well to avoid a ſingularity that would have rendered him odious, as to acquire a greater ſhare of the complaiſance and politeneſs which reigned in them. Mahmut's wit, and the uſe he made of it, rendered him ſuperior to thoſe who were his equals in birth; and beſides the advantages of a good figure and graceful air, he diſtinguiſhed himſelf no leſs among them by his natural and acquired talents. Idris could not behold this amiable Perſian without emotion: ſhe ſhunned all her importunate ſuitors, and complacently fancying him free from all their faults, ſhe ſecretly wiſhed that the beauty which they had ſo highly extolled might make an impreſſion on him. Her wiſhes were met more than half way: Mahmut ſoon let her know that he loved her moſt paſſionately; and her anſwer to his declaration, on account of its ſingularity, deſerves to be given entire.

"Doubtleſs you give the name of love," ſaid ſhe with a charming ſmile, "to that which is only an effect of your taſte for novelty; I will not, my lord, go farther at preſent on this head, it is your buſineſs to fix my judgment. I will ingenuouſly confeſs, though it will give you ſome unfavourable opinion of me, if you are not the man I take you to be, that I am not diſpleaſed at your liking me. But if ever I ſee occaſion to alter the idea I have conceived of you, hope not that I ſhall in the leaſt indulge my inclination. I ſhall not take it ill if you give your heart to a woman more virtuous than I, therefore do not complain of your lot if I

diſpoſe of mine in favour of any man whom I may find ſuperior to you in virtue."

Mahmut, ſtruck with admiration, and overflowing with joy, laboured to riſe to ſuch a pitch as might oblige Idris to be conſtant to him. He applied himſelf with freſh vigour to acquire the arts and ſciences neceſſary for a man in his ſtation. He made it his buſineſs to relieve indigent merit and unfortunate virtue. His humanity, generoſity, capacity, and modeſty, were equally conſpicuous; and Idris abundantly rewarded him for all the pains he took to pleaſe her. Praiſe, grounded on truth, and coming from the mouth of ſo charming a perſon, filled the tender Mahmut's heart with joy and ſatisfaction. He read in the eyes of his beauteous miſtreſs how dear he was to her: he talked of his paſſion, and deſcribed its violence: Idris liſtened to him with pleaſure, vowed ſhe would make him a juſt return, and thus animated him to give her no occaſion to repent her engagement. In theſe overflowings of their hearts, which none but true lovers can know and feel all the ſweetneſs of, they laid open to each other the moſt ſecret receſſes of their ſouls. Mahmut was grieved when he took leave of Idris, nor could ſhe bear his abſence without a viſible concern. They always parted under the greateſt impatience to meet again.

Between two neighbours ſo powerful as the Grand Signor, and the king of Perſia, there can be no long peace: a war ſoon broke out, and Mahmut was obliged to ſet out for the army. He waited upon Idris, to deplore with her the dire neceſſity that forced them aſunder; but whilſt he lay at her feet he durſt not diſcloſe to her all his grief. The fortitude of the fair one daunted him; he was afraid of leſſening himſelf in her eſteem, by diſcovering any weakneſs. Idris perceived the ſore conflict

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in his breaſt, and loved him for it more intenſely.

Mahmut had not been gone a month when he gave way to his deſire of an interview with Idris. He ſlipped away privately from the army, and with the help of relays, which he had got ready on the road, he was at the gates of Iſpahan before they miſſed him in the camp. Alighting at the houſe of one of his old ſervants, he diſguiſed himſelf in the apparel of a peaſant, that he might not be known in the city; and, impatient of an interview with his Idris, he flew to her houſe.

The charming maid was ſitting at her balcony, as Mahmut was advancing, and knew him, notwithſtanding his diſguiſe. Grieved to ſee him thus neglect his glory and his duty, ſhe ran directly to her cloſet, charging her ſlave to admit no viſitor whatever. She melted into tears at the weakneſs of her lover; but ſoon recovered herſelf, and wrote him the following billet.

Idris to the peaſant.

"Friend, I know thou art to be forthwith at the army. Call upon Mahmut, and tell him from me, that I deſire him to remember the conditions on which the heart of Idris is to be ſecured."

Mahmut was too much confounded with theſe words to aſk any queſtions of the ſlave that delivered him the billet. He went back to his domeſtic's houſe, to put off his diſguiſe; and fluctuating between admiration, grief, and fear, he repaired again to the army with as much haſte as he had travelled up to Iſpahan. His chief ſtudy being to make amends for the fault he had committed, he behaved the reſt of the campaign with ſo much ardor, bravery, and conduct, that he was

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deſervedly promoted to a higher poſt, which the king conferred on him with the moſt honourable eulogies at the head of the army. Idris wrote him a congratulatory letter on his promotion, in which, without mentioning his weakneſs, ſhe gave him to underſtand that ſhe had forgiven him.

Mahmut, tranſported with joy, haſtened back to Iſpahan, as ſoon as the army was ordered into winter-quarters, and liſtened to no other conſiderations but his eſteem for the virtuous girl: he intreated her to complete his happineſs in becoming his wife. "Your wife, my lord!" cried Idris, with an emotion that at once diſcovered the tendereſt paſſion and concern for the glory of her lover; "what would Mahmut forget himſelf ſo far? In diſpoſing of your heart you may indeed conſult nothing but your inclinations; but when the queſtion is to chuſe a partner in your dignity and fortune, you are accountable to thoſe of whom you hold both. I have the deepeſt ſenſe of gratitude for this ſignal teſtimony of your eſteem; but what will your relations ſay? What will all Perſia ſay, whoſe eyes are upon you, and who ſee nothing in me but the mean profeſſion I was bred to? No, Mahmut, it muſt not be; I ſee my error, I am aſhamed of my weakneſs; I that am ready to ſacrifice my life, were it neceſſary to preſerve your glory, cannot be inſtrumental myſelf in ſullying it."

Sentiments like theſe made the paſſionate Mahmut only more preſſing. "What are thoſe things," ſaid he, "which create ſo great a diſparity between us? An inſtant may deprive me of them; but the dowry which you will bring me, charming Idris, is a bleſſing that depends not on men nor fortune." In uttering theſe words his countenance began to be clouded with grief: freſh

denials

denials drove him to deſpair; he drew his poniard, and was going to plunge it into his breaſt. The tender Idris could hold out no longer. "Ah! Mahmut," cried ſhe, "ſtop your hand and live, to-morrow I ſhall be yours, grant me this ſhort reſpite." She could utter no more, tears put an end to her ſurpriſe, and ſtopt her breath.

The news of their marriage ſoon took wind, and thoſe who envied him the poſſeſſion of ſo much beauty, abuſed him for his meanneſs; while the ſober and thinking part of the world extolled her virtues, and only lamented that her birth and fortune had not rendered them more conſpicuous and attracting. She was preſented to the king, who was charmed with her perſon, and finding her heart and her ſentiments would not diſgrace the higheſt quality, added that, which reconciled all parties, a title and a place at court.

AN eminent citizen, who had lived in good faſhion and credit, was by a train of accidents, and by an unavoidable perplexity in his affairs, reduced to a low condition. There is a modeſty uſually attending faultleſs poverty, which made him rather chuſe to reduce his manner of living to his preſent circumſtances, than ſollicit his friends, in order to ſupport the ſhew of an eſtate, when the ſubſtance was gone. His wife, who was a woman of ſenſe and virtue, behaved herſelf on this occaſion with uncommon decency, and never appeared ſo amiable in his eyes as now. Inſtead of upbraiding him with the ample fortune ſhe had brought, or the many great offers ſhe had refuſed for his ſake, ſhe redoubled all the inſtances of her affection, while her huſband was continually pouring out his heart to her in complaints, that he had ruined the beſt woman in the world. He ſometimes

times came home at a time when ſhe did not expect him, and ſurpriſed her in tears; which ſhe endeavoured to conceal, and always put on an air of cheerfulneſs to receive him. To leſſen their expence, their eldeſt daughter (whom I ſhall call Amanda) was ſent into the country, to the houſe of an honeſt farmer, who had married a ſervant of the family. This young woman was apprehenſive of the ruin which was approaching, and had privately engaged a friend in the neighbourhood to give her an account of what paſſed from time to time in her father's affairs. Amanda was in the bloom of her youth and beauty, when the lord of the manor, who often called in at the farmer's houſe as he followed his country ſports, fell paſſionately in love with her. He was a man of great generoſity, but from a looſe education had contracted a hearty averſion to marriage. He therefore entertained a deſign upon Amanda's virtue, which at preſent he thought fit to keep private. The innocent creature, who never ſuſpected his intentions, was pleaſed with his perſon; and having obſerved his growing paſſion for her, hoped, by ſo advantageous a match, ſhe might quickly be in a capacity of ſupporting her impoveriſhed relations. One day as he called to ſee her, he found her in tears over a letter ſhe had juſt received from her friend, which gave an account that her father had lately been ſtripped of every thing by an execution. The lover, who with ſome difficulty found out the cauſe of her grief, took this occaſion to make her a propoſal. It is impoſſible to expreſs Amanda's confuſion when ſhe found his pretenſions were not honourable. She was now deſerted of all her hopes, and had no power to ſpeak; but ruſhing from him in the utmoſt diſturbance, locked herſelf

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up in her chamber. He immediately diſpatched a meſſenger to her father with the following letter:

"SIR,

"I HAVE heard of your misfortune, and have offered your daughter, if ſhe will live with me, to ſettle on her four hundred pounds a year, and to lay down the ſum for which you are now diſtreſſed. I will be ſo ingenuous, as to tell you that I do not intend marriage; but if you are wiſe, you will uſe your authority with her not to be too nice, when ſhe has an opportunity of ſaving you and your family, and of making herſelf happy.

I am, &c."

This letter came to the hands of Amanda's mother; ſhe opened and read it with great ſurprize and concern. She did not think it proper to explain herſelf to the meſſenger; but deſiring him to call again the next morning, ſhe wrote to her daughter as follows:

"Deareſt child,

"YOUR father and I have juſt now received a letter from a gentleman who pretends love to you, with a propoſal that inſults our misfortunes, and would throw us to a lower degree of miſery than any thing which is come upon us. How could this barbarous man think that the tendereſt of parents would be tempted to ſupply their want, by giving up the beſt of children to infamy and ruin? It is a mean and cruel artifice to make this propoſal at a time when he thinks our neceſſities muſt compel us to any thing; but we will not eat the bread of ſhame; and therefore we charge

charge thee not to think of us, but to avoid the ſnare which is laid for thy virtue. Beware of pitying us: it is not ſo bad as you have perhaps been told. All things will yet be well, and I ſhall write my child better news.

"I have been interrupted. I know not how I was moved to ſay things would mend. As I was going on I was ſtartled by a noiſe of one that knocked at the door, and had brought us an unexpected ſupply of a debt which has long been owing. Oh! I will now tell thee all. It is ſome days I have lived almoſt without ſupport, having conveyed what little money I could raiſe to your poor father. —Thou wilt weep to think where he is, yet be aſſured he will ſoon be at liberty. That cruel letter would have broke his heart, but I have concealed it from him. I have no companion at preſent beſides little Fanny, who ſtands watching my looks as I write, and is crying for her ſiſter; ſhe ſays ſhe is ſure you are not well, having diſcovered that my preſent trouble is about you. But do not think I would thus repeat my ſorrows to grieve thee. No, it is to intreat thee not to make them inſupportable, by adding what would be worſe than all. Let us bear cheerfully an affliction, which we have not brought on ourſelves, and remember there is a Power who can better deliver us out of it, than by the loſs of thy innocence. Heaven preſerve my dear child.

Thy affectionate mother ——."

The meſſenger, notwithſtanding he promiſed to deliver this letter to Amanda, carried it firſt to his maſter, who, he imagined, would be glad to have an opportunity of giving it into her hands himſelf. His maſter was impatient to know the ſucceſs

ceſs of his propoſal, and therefore broke open the letter privately, to ſee the contents. He was not a little moved at ſo true a picture of virtue in diſtreſs; but at the ſame time was infinitely ſurpriſed to find his offers rejected. However, he reſolved not to ſuppreſs the letter, but carefully ſealed it up again, and carried it to Amanda. All his endeavours to ſee her were in vain, till ſhe was aſſured he brought a letter from her mother. He would not part with it but upon condition that ſhe would read it without leaving the room. While ſhe was peruſing it he fixed his eyes on her face with the deepeſt attention; her concern gave a new ſoftneſs to her beauty, and when ſhe burſt into tears, he could no longer refrain from bearing a part in her ſorrow, and telling her, that he too had read the letter, and was reſolved to make reparation for having been the occaſion of it. My reader will not be diſpleaſed to ſee the ſecond epiſtle which he now wrote to Amanda's mother.

"MADAM,

"I AM full of ſhame, and will never forgive myſelf, if I have not your pardon for what I lately wrote. It was far from my intention to add trouble to the afflicted; nor could any thing but my being a ſtranger to you, have betrayed me into a fault, for which, if I live, I ſhall endeavour to make you amends as a ſon. You cannot be unhappy while Amanda is your daughter: nor ſhall be, if any thing can prevent it, which is in the power of,

Madam,

Your moſt obedient,

Humble ſervant ——."

This

This letter he ſent by his ſteward, and ſoon after went up to town himſelf to complete the generous act he had now reſolved on. By his friendſhip and aſſiſtance Amanda's father was quickly in a condition of retrieving his perplexed affairs. To conclude, he married Amanda, and enjoyed the double ſatisfaction of having reſtored a worthy family to their former proſperity, and of making himſelf happy by an alliance to their virtues.

THE following letter is written with ſuch an air of ſincerity, and affords ſo worthy an example to every perſon in the ſame circumſtances and under the ſame temptation, that I cannot reſiſt the pleaſure of adding it to this collection. It is from a young lady of ſmall fortune to a gentleman who had made a declaration of his paſſion for her; but the inequality of their fortunes made him think he could not anſwer it to the world, if he purſued his deſigns by way of marriage, and therefore had made propoſals of gaining her upon other terms.

"SIR,

"AFTER very much perplexity in myſelf, and revolving how to acquaint you with my own ſentiments, and expoſtulate with you concerning yours, I have choſen this way *, by which means I can be at once revealed to you, or, if you pleaſe, lie concealed. If I do not within a few days find the effect which I hope from this, the whole affair ſhall be buried in oblivion. But, alas! what am I going to do, when I am about to tell you that I love you? But after I have done ſo, I am to aſſure you, that with all the paſſion which ever entered a tender heart, I know I can baniſh you from

* This letter is publiſhed in the Spectator, No. 199.

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my ſight for ever, when I am convinced that you have no inclinations towards me but to my diſhonour. But, alas! Sir, why ſhould you ſacrifice the real and eſſential happineſs of life, to the opinion of a world, that moves upon no other foundation but profeſſed error and prejudice? You all can obſerve that riches alone do not make you happy, and yet give up every thing elſe when it ſtands in competition with riches. Since the world is ſo bad that religion is left to us ſilly women, and you men act generally upon principles of profit and pleaſure, I will talk to you without arguing from any thing but what may be moſt to your advantage, as a man of the world. And I will lay before you the ſtate of the caſe, ſuppoſing that you had it in your power to make me your miſtreſs or your wife, and hope to convince you that the latter is more for your intereſt, and will contribute more to your pleaſure.

"We will ſuppoſe then the ſcene was laid, and you were now in expectation of the approaching evening wherein I was to meet you, and be carried to what convenient corner of the town you thought fit, to conſummate all which your wanton imagination has promiſed you in the poſſeſſion of one who is in the bloom of youth, and in the reputation of innocence: you would ſoon have enough of me, as I am ſprightly, young, gay, and airy. When fancy is ſated, and finds all the promiſes it made itſelf falſe, where is now the innocence which charmed you? The firſt hour you are alone you will find that the pleaſure of a debauchée is only that of a deſtroyer; he blaſts all the fruit he taſtes, and where the brute has been devouring, there is nothing left worthy the reliſh of man. Reaſon reſumes her place after imagination is cloyed; and I am, with the utmoſt diſtreſs and confuſion, to behold

behold myſelf the cauſe of uneaſy reflexions to you, to be viſited by ſtealth, and dwell for the future with the two companions (the moſt unfit for each other in the world) ſolitude and guilt. I will not inſiſt upon the ſhameful obſcurity we ſhould paſs our time in, nor run over the little ſhort ſnatches of freſh air and free commerce which all people muſt be ſatisfied with, whoſe actions will not bear examination, but leave them to your reflections, who have ſeen of that life of which I have but a mere idea.

"On the other hand, if you can be ſo good and generous as to make me your wife, you may promiſe yourſelf all the obedience and tenderneſs with which gratitude can inſpire a virtuous woman. Whatever gratifications you may promiſe yourſelf from an agreeable perſon, whatever compliances from an eaſy temper, whatever conſolations from a ſincere friendſhip, you may expect as the due of your generoſity. What at preſent in your ill view you promiſe yourſelf from me, will be followed by diſtaſte and ſatiety; but the tranſports of a virtuous love are the leaſt part of its happineſs. The raptures of innocent paſſion are but like lightning to the day, they rather interrupt than advance the pleaſure of it. How happy then is that life to be, where the higheſt pleaſures of ſenſe are but the loweſt parts of its felicity?

"Now am I to repeat to you the unnatural requeſt of taking me in direct terms. I know there ſtands between me and that happineſs, the haughty daughter of a man who can give you ſuitably to your fortune. But if you weigh the attendance and behaviour of her who comes to you in partnerſhip of your fortune, and expects an equivalent with that of her who enters your houſe as honoured and obliged by that permiſſion, whom

of

of the two will you chooſe? You, perhaps, will think fit to ſpend a day abroad in the common entertainments of men of ſenſe and fortune; ſhe will think herſelf ill uſed in that abſence, and contrive at home an expence proportioned to the appearance which you make in the world. She is in all things to have a regard to the fortune which ſhe brought you, I to the fortune to which you introduced me. The commerce between you two will eternally have the air of a bargain, between us of a friendſhip: joy will ever enter into the room with you, and kind wiſhes attend my benefactor when he leaves it. Aſk yourſelf, how would you be pleaſed to enjoy for ever the pleaſure of having laid an immediate obligation on a grateful mind? ſuch will be your caſe with me. In the other marriage you will live in a conſtant compariſon of benefits, and never know the happineſs of conferring or receiving any.

"It may be you will, after all, act rather in the prudential way, according to the ſenſe of the ordinary world. I know not what I think or ſay, when that melancholy reflection comes upon me; but ſhall only add more, that it is in your power to make me your grateful wife, but never your abandoned miſtreſs.

T."

I know not how to conclude this head more affectingly, than with the following elegy deſcribing the ſorrow of an ingenuous mind on the melancholy event of a licentious amour. By this ſingle example we may collect this important truth, that true pleaſure is only to be found in the paths of virtue, and every deviation from it will be attended with pain and remorſe, unleſs by frequent repetition the mind becomes callous and totally loſt to every

every humane, tender, and virtuous ſenſation; and then the very pleaſure we receive in the practice of vice is in itſelf a puniſhment, becauſe while that pleaſure continues, there is no hopes of leaving it.

WHY mourns my friend! why weeps his downcaſt eye?
That eye where mirth, where fancy us'd to ſhine?
Thy cheerful meads reprove that ſwelling ſigh;
Spring ne'er enamel'd fairer meads than thine.

Art thou not lodg'd in fortune's warm embrace?
Wert thou not form'd by nature's partial care?
Bleſt in thy ſong, and bleſt in ev'ry grace
That wins the friend, or that enchants the fair?

Damon, ſaid he, thy partial praiſe reſtrain;
Not Damon's friendſhip can my peace reſtore;
Alas! his very praiſe awakes my pain,
And my poor wounded boſom bleeds the more.

For oh! that nature on my birth had frown'd!
Or fortune fix'd me to ſome lowly cell!
Then had my boſom 'ſcap'd this fatal wound,
Nor had I bid theſe vernal ſweets, farewel.

But led by fortune's hand, her darling child,
My youth her vain licentious bliſs admir'd;
In Fortune's train the ſyren Flatt'ry ſmil'd,
And raſhly hallow'd all her queen inſpir'd.

Of folly ſtudious, ev'n of vices vain,
Ah vices gilded by the rich and gay!
I chas'd the guileleſs daughters of the plain,
Nor dropt the chace, till Jeſſy was my prey.

Poor

Poor artleſs maid! to ſtain thy ſpotleſs name,
Expence and art, and toil, united ſtrove;
To lure a breaſt that felt the pureſt flame,
Suſtain'd by virtue, but betray'd by love.

School'd in the ſcience of love's mazy wiles,
I cloath'd each feature with affected ſcorn;
I ſpoke of jealous doubts, and fickle ſmiles,
And, feigning, left her anxious and forlorn.

Then while the fancy'd rage alarm'd her care,
Warm to deny and zealous to diſprove;
I bade my words the wonted ſoftneſs wear,
And ſeiz'd the minute of returning love.

To thee, my Damon, dare I paint the reſt?
Will yet thy love a candid ear incline?
Aſſur'd that virtue, by misfortune preſt,
Feels not the ſharpneſs of a pang like mine.

Nine envious moon's matur'd her growing ſhame;
Ere while to flaunt it in the face of day;
When ſcorn'd of virtue, ſtigmatiz'd by fame,
Low at my feet deſponding Jeſſy lay.

"Henry, ſhe ſaid, by thy dear form ſubdu'd,
See the ſad reliques of a nymph undone!
I find, I find this riſing ſob renew'd:
I ſigh in ſhades, and ſicken at the ſun.

Amid the dreary gloom of night, I cry,
When will the morn's once pleaſing ſcenes return?
Yet what can morn's returning ray ſupply,
But foes that triumph, or but friends that mourn!

Alas! no more that joyous morn appears
That led the tranquil hours of ſpotleſs fame,
For I have ſteep'd a father's couch in tears,
And ting'd a mother's glowing cheek with ſhame.

The vocal birds that raiſe their matin ſtrain,
The ſportive lambs, increaſe my penſive moan;
All ſeem to chaſe me from the cheerful plain,
And talk of truth and innocence alone.

If thro' the garden's flow'ry tribes I ſtray,
Where bloom the jaſmins that could once allure,
Hope not to find delight in us, they ſay,
For we are ſpotleſs, Jeſſy; we are pure.

Ye flow'rs! that well reproach a nymph ſo frail,
Say, could ye with my virgin fame compare?
The brighteſt bud that ſcents the vernal gale
Was not ſo fragrant, and was not ſo fair.

Now the grave old alarm the gentler young:
And all my fame's abhorr'd contagion flee;
Trembles each lip, and faulters every tongue,
That bids the morn propitious ſmile on me.

Thus for your ſake I ſhun each human eye;
I bid the ſweets of blooming youth adieu;
To die I languiſh, but I dread to die,
Leſt my ſad fate ſhou'd nouriſh pangs for you.

Raiſe me from earth; the pains of want remove,
And let me ſilent ſeek ſome friendly ſhore,
There only baniſh'd from the form I love,
My weeping virtue ſhall relapſe no more.

Be

Be but my friend; I ask no dearer name;
Be such the meed of some more artful fair;
Nor could it heal my peace, or chace my shame,
That pity gave, what love refus'd to share.

Force not my tongue to ask its scanty bread;
Nor hurl thy Jessy to the vulgar crew;
Not such the parent's board at which I fed!
Not such the precept from his lips I drew!

Haply, when age has silver'd o'er my hair,
Malice may learn to scorn so mean a spoil;
Envy may slight a face no longer fair;
And pity, welcome, to my native soil."

She spoke—nor was I born of savage race;
Nor could these hands a niggard boon assign;
Grateful she clasp'd me in a last embrace,
And vow'd to waste her life in pray'rs for mine.

I saw her foot the lofty bark ascend;
I saw her breast with every passion heave;
I left her—torn from every earthly friend;
Oh! my hard bosom, which could bear to leave!

Brief let me be; the fatal storm arose;
The billows raged; the pilot's art was vain;
O'er the tall mast the circling surges close;
My Jessy—floats upon the wat'ry plain!

And—see my youth's impetuous fires decay;
Seek not to stop reflection's bitter tear;
But warn the frolic, and instruct the gay,
From Jessy floating on her wat'ry bier!

* WEALTH, (Contempt of) SENTIMENTS.

IF we regard poverty and wealth, as they are apt to produce virtues and vices in the mind of man, one may obſerve that there is a ſet of each of theſe growing out of poverty, quite different from thoſe which riſe out of wealth: humility and patience, induſtry and temperance, are very often the good qualities of a poor man. Humanity and good-nature, magnanimity, and a ſenſe of honour, are ſometimes the qualifications of the rich; on the contrary, poverty is apt to betray a man into envy, riches into arrogance; poverty is ſometimes attended with fraud, vicious compliances, repining, murmur, and diſcontent: riches expoſe a man to pride and luxury, a fooliſh elation of heart, and too great a fondneſs for the preſent world. Upon the whole, riches are the inſtruments of good or evil, according to the diſpoſition of the poſſeſſor; or, in the words of Eucrates, a good fortune is an edged tool which an hundred may get for one that knows how to uſe it.

A very rich man may eat his dainties, paint his ceilings and alcoves, in ſummer retire to his ſeat, and ſpend the winter at his town-houſe, may marry his daughter to a duke, and buy a title for his ſon; all this is right, and within his compaſs; but to

* See DISINTERESTEDNESS, page 175.

live

live content is, perhaps, the privilege of other men.

Let us not envy ſome men their accumulated riches; their burden would be too heavy for us; we could not ſacrifice, as they do, health, quiet, honour, and conſcience, to obtain them: it is to pay ſo dear for them that the bargain is a loſs.

Nothing makes us better comprehend what little things God thinks he beſtows on mankind, in riches and dignities, and other advantages than his diſtribution of them, and the ſort of men who are beſt provided.

If he is rich who wants nothing, a very wiſe man is a very rich man.

If he is poor who is full of deſires, nothing can equal the poverty of the ambitious and the covetous.

A wiſe man will deſire no more than what he may get juſtly, uſe ſoberly, diſtribute cheerfully, and leave contentedly. He that is in ſuch a condition as places him above contempt, and below envy, cannot, by an enlargement of his fortune, be made really more rich, or more happy than he is.

Riches cannot purchaſe endowments, they make us neither more wiſe nor more healthy. None but intellectual poſſeſſions are what we can properly call our own. How deſpicable is his condition who is above neceſſity, and yet ſhall reſign his reaſon, and his integrity, to purchaſe ſuperfluities.

The greateſt pleaſure wealth can afford is that of doing good.

EXAMPLE.

PHILOPŒMEN having delivered the Lacedemonians from the oppreſſions they had long groaned under, they ordered the palace and furniture of the uſurper Nabis to be ſold, and the ſum accruing from thence, to the amount of one hundred and twenty talents, to be preſented to Philopœmen, as a token of their gratitude. Deputies therefore were to be appointed, who ſhould carry the money, and deſire Philopœmen, in the name of the ſenate, to accept of the preſent. And on this occaſion it was, ſays Plutarch, that the virtue of the generous Achæan appeared in its greateſt luſtre; for ſo great was the opinion which the Spartans had of his probity and diſintereſtedneſs, that no one could be found who would take upon him to offer the preſent. Struck with veneration, and fear of diſpleaſing him, they all begged to be excuſed. At laſt they obliged, by a public decree, one Timolaus, who had formerly been his gueſt, to go to Megalopolis, where Philopœmen lived, and offer him the preſent. Timolaus, with great reluctance, ſet out for Megalopolis, where he was kindly received and entertained by Philopœmen. Here he had an opportunity of obſerving the ſeverity of his whole conduct, the greatneſs of his mind, the frugality of his life, and the regularity of his manners; which ſtruck him with ſuch awe, that he did not dare once to mention the preſent he was come to offer him; inſomuch that giving ſome other pretence to his journey, he returned home with the preſent. The Lacedemonians ſent him again, but he could no more prevail on himſelf now than the firſt time, to mention the true

cauſe of his journey. At laſt, going a third time, he ventured, with the utmoſt reluctance, to acquaint Philopœmen with the offer he had to make him in the name of the Lacedemonians. Philopœmen heard him with great calmneſs; but the inſtant he had done ſpeaking, he ſet out with him to Sparta, where, after expreſſing the greateſt obligations to the ſenate, he adviſed them to lay out their money in corrupting and purchaſing the wicked, and ſuch as divided the citizens, and ſet them at variance with their ſeditious diſcourſes, to the end that, being paid for their ſilence, they might not occaſion ſo many diſtractions in the government; for it is much more adviſable, ſaid he, to ſtop an enemy's mouth, than a friend's; as for me, I ſhall always be your friend, and you ſhall reap the benefit of my friendſhip *without expence*. PLUT. IN PHILOP. LIV. l. 35. c. 28.

PYTHIUS, a Lydian prince, a man immenſely rich, and yet one of the moſt penurious wretches in the world, having diſcovered a gold mine of ineſtimable value near Celene, a city of Phrygia, his heart was ſo ſet upon working it, that there was nothing but delving and refining day and night, without ſo much as allowing himſelf or the workmen, though almoſt all the city was employed by him, liberty to provide for the neceſſaries of life. One day being abſent from home, his ſubjects went with tears in their eyes to the princeſs his wife, laid their complaints before her, and implored her aſſiſtance. Commiſerating the hardſhips they underwent, ſhe made uſe of a very extraordinary method to work upon her huſband, and to give him a clear ſenſe and a kind of palpable demonſtration of the folly and injuſtice of his conduct. She ſent for ſome of the moſt exquiſite artiſts among the gold-

ſmiths, and gave them a particular account of her huſband's diet, with orders to provide an entertainment, all in gold, according to that bill of fare. By the time the collation was prepared, home comes the prince, hungry and tired, and orders ſupper immediately. The word was no ſooner ſpoke than incomes a golden table, on which was placed as the firſt courſe a great variety of delicacies all of the ſame metal. Pythius was ſtruck with admiration at the workmanſhip: but my dear, ſays he, after a little pauſe, let us have ſomewhat to eat as well as to look at. The ſecond courſe was ordered. It was brought in, but conſiſted of nothing but gold in the form of various kinds of food. It was removed, and the third courſe appeared, after the ſame manner. This mockery put the prince in a pet, and he told his wife with ſome degree of warmth, that he did not want gold but meat. "Why true, ſays ſhe, the end of having gold and ſilver is not merely to be looked upon, but to be employed and made uſe of. Why then do you neglect the buſineſs of huſbandry, and the tillage of your lands, by employing all your people in digging and refining of gold; is not this the direct way to bring a famine upon yourſelf and country?" Pythius was convinced of his error, and for the future reſerved only a fifth part of his people for the buſineſs of mining. Plutarch has preſerved this fact in a treatiſe wherein he has collected a great many others, to prove the ability and induſtry of ladies *. We have the ſame diſpoſition of mind ingeniouſly rediculed in fabulous ſtory in the example of Midas, king of Phrygia, for whom every thing he touched was turned into gold, according to the requeſt which he himſelf

* Plut. de virt. Mulier. p. 262.

had

had made to the Gods, and who by that means was in danger of periſhing with hunger.

A TREATY being on foot between the Romans and Pyrrhus, king of Macedon, for the exchange of priſoners, the latter, after having given a general anſwer to the ambaſſadors, took Fabricius aſide, and addreſſed him in the following manner. "As for you, Fabricius, I am ſenſible of your merit: I am likewiſe informed that you are an excellent general, and perfectly qualified for the command of an army; that juſtice and temperance are united in your character, and that you paſs for a perſon of conſummate virtue; but I am likewiſe as certain of your poverty; and muſt confeſs, that fortune, in this particular alone, has treated you with injuſtice, by miſplacing you in the claſs of indigent ſenators. In order, therefore, to ſupply that ſole deficiency, I am ready to give you as much gold and ſilver as will raiſe you above the richeſt citizen of Rome; being fully perſuaded, *That no expence can be more honourable to a prince than that which is employed in the relief of great men, who are compelled by their poverty to lead a life unworthy of their virtues; and that this is the nobleſt purpoſe to which a king can poſſibly devote his treaſures.* At the ſame time, I muſt deſire you to believe, that I have no intention to exact any unjuſt or diſhonourable ſervice from you; as a return of gratitude, I expect nothing from you but what is perfectly conſiſtent with your honour, and what will add to your authority and importance in your own country. Let me therefore conjure you to aſſiſt me with your credit in the Roman ſenate, which has hitherto aſſumed an air of too much inflexibility, with relation to the treaty I propoſed, and has never conſulted the rules of moderation

in any respect.———I want a virtuous man, and a faithful friend, and you as much need a prince whose liberality may enable you to be more useful, and do more good to mankind. Let us therefore consent to render mutual assistance to each other in all the future conjunctures of our lives.

Pyrrhus having expressed himself in this manner, Fabricius, after a few moments silence, replied to him in these terms. "It is needless for me to make any mention of the experience I may possibly have in the conduct of public or private affairs, since you have been informed of that from others. With respect also to my poverty you seem to be so well acquainted with it, that it would be unnecessary for me to assure you that I have no money to improve, nor any slaves from whom I derive the least revenue; that my whole fortune consists in a house of no considerable appearance; and in a little spot of ground that furnishes me with my support. But if you believe my poverty renders my condition inferior to that of every other Roman, and that while I am discharging the duties of an honest man, I am the less considered, because I happen not to be of the number of the rich; permit me to acquaint you, that the idea you conceive of me is not just, and that whoever may have inspired you with that opinion, or you only suppose so yourself, you are deceived to entertain it. Though I do not possess riches, I never did imagine my indigence a prejudice to me, whether I consider myself as a public or private person. Did my necessitous circumstances ever induce my country to exclude me from those glorious employments that are the noblest objects of the emulation of great souls? I am invested with the highest dignities, and see myself placed at the head of the most illustrious embassies. I assist

alſo at the moſt auguſt aſſemblies, and even the moſt ſacred functions of divine worſhip are confided to my care. Whenever the moſt important affairs are the ſubject of deliberation, I hold my rank in councils, and offer my opinion with as much freedom as another. I preſerve a parity with the richeſt and moſt powerful in the republic; and if any circumſtance cauſes me to complain, it is my receiving too much honour and applauſe from my fellow citizens. The employments I diſcharge coſt me nothing of mine, no more than any other Roman. Rome never reduces her citizens to a ruinous condition, by raiſing them to the magiſtracy. She gives all neceſſary ſupplies to thoſe ſhe employs in public ſtations, and beſtows them with liberality and magnificence. Rome, in this particular, differs from many other cities where the public is extremely poor, and private perſons immenſely rich. We are all in the ſtate of affluence, as long as the republic is ſo, becauſe we conſider her treaſures as our own. The rich and the poor are equally admitted to her employments, as ſhe judges them worthy of truſt, and ſhe knows no diſtinction between her citizens but thoſe of merit and virtue: as to my particular affairs, I am ſo far from repining at my fortune, that I think I am the happieſt of men when I compare myſelf with the rich, and find a certain ſatisfaction, and even pride, in that fortune. My little field, poor and infertile as it is, ſupplies me with whatever I want, when I am careful to cultivate it as I ought, and to lay up the fruits it produces. What can I want more? Every kind of food is agreeable to my palate, when ſeaſoned by hunger: I drink with delight when I thirſt, and I enjoy all the ſweetneſs of ſleep when fatigued with toil. I content myſelf with an habit that covers me from

the rigours of winter; and of all the various kinds of furniture neceſſary for the ſame uſes, the meaneſt is, in my ſenſe, the moſt commodious. I ſhould be unreaſonable, unjuſt, did I complain of fortune, whilſt ſhe ſupplies me with all that nature requires. As to ſuperfluities I confeſs ſhe has not furniſhed me with any; but then ſhe has formed me without the leaſt deſire to enjoy them. Why ſhould I then complain? It is true, the want of this abundance renders me incapable of relieving the neceſſitous, which is the only advantage the rich may be envied for enjoying; but when I impart to the republic, and my friends, ſome portion of the little I poſſeſs, and render my country all the ſervices I am capable of performing; in a word, when I diſcharge all the duties incumbent upon me, to the beſt of my ability, wherein can my conſcience condemn me? If riches had ever been the leaſt part of my ambition, I have ſo long been employed in the adminiſtration of the republic, that I have had a thouſand opportunities of amaſſing great ſums, and even by irreproachable methods. Could any man deſire one more favourable than that which occurred to me a few years ago? The conſular dignity was conferred upon me, and I was ſent againſt the Samnites, the Brutii, and the Lucanians, at the head of a numerous army. We ravaged a large tract of land, and defeated the enemy in ſeveral battles. We took many flouriſhing and opulent cities by aſſault; I enriched the whole army with their ſpoils; I returned every citizen the money he had contributed to the expence of the war; and after I had received the honours of a triumph, I brought four hundred talents into the public treaſury. After having neglected ſo conſiderable a booty, of which I had full power to appropriate any part to myſelf,

after

after having deſpiſed ſuch immenſe riches ſo juſtly acquired, and ſacrificed the ſpoils of the enemy to the love of glory, in imitation of Valerius Publicola, and many other great men, whoſe diſintereſted generoſity of ſoul has raiſed the glory of Rome to ſo illuſtrious a height, would it now become me to accept of the gold and ſilver you offer me? What idea would the world entertain of me? And what an example ſhould I ſet Rome's citizens? How could I bear their reproaches? How even their looks at my return? Thoſe awful magiſtrates, our cenſors, who are appointed to inſpect our diſcipline and manners with a vigilant eye, would they not compel me to be accountable, in the view of all the world, for the preſents you ſolicit me to accept? You ſhall keep then, if you pleaſe, your riches to yourſelf, and I my poverty and my reputation." DION. HALICARN. EXC. LEGAT. p. 744—748.

STILPON, a celebrated philoſopher, being in the city of Megara when it was taken by the enemy, was one day viſited by Demetrius. In the courſe of converſation the king aſked the philoſopher, if he had loſt any thing? "Nothing at all, replied Stilpon, for I carry all my effects about me;" meaning by that expreſſion, his juſtice, probity, temperance, and wiſdom; with the advantage of not ranking any thing in the claſs of bleſſings that could be taken from him. What could all the kings of the earth do in conjunction againſt ſuch a man as this, who neither deſires nor dreads any thing, and who has been taught by philoſophy, not to conſider even death itſelf as a calamity. SENEC. DE CONST. SAP. c. 5. and EP. 9.

ANA-

ANACHARSIS was a Scythian by birth, and of the royal family: being inured to the ſimple and frugal life of that people, he ſet no great value upon riches. Crœſus, the rich king of Lydia, invited him to come and ſee him, hinting to him that he was able to mend his fortune. "I have no occaſion for your gold, replied Anacharſis, I came into Greece only to inrich my mind, and improve my underſtanding; I ſhall be very well ſatisfied if I return into my country, not with an addition to my wealth, but with an increaſe of knowledge and virtue."

VALERIUS Publicola, by the conſent of all the Roman people, was the greateſt man of his age, and the moſt accompliſhed in every kind of virtue. I ſhall mention only one of them here, far ſuperior to all his moſt noble exploits of war. This Roman, ſo worthy of praiſe, who, ſupported by three other patricians, had delivered Rome from the tyranny and oppreſſion of the Tarquins, and cauſed their eſtates to be ſold by auction, who had been four times conſul, who by two ſignal victories, the one over the Hetrurians, the other over the Sabines, had twice in his latter years deſerved the honour of a triumph; who, with ſuch favourable occaſions, might have amaſſed great riches, even by methods exempt from injuſtice and reproach, did not ſuffer avarice, ſo capable of dazzling the eyes and corrupting the heart, to enſnare him. Contented with the moderate fortune he had received from his anceſtors, he uſed no endeavours to augment it. He believed that he had enough for bringing up his family nobly, and for giving his children an education worthy of their birth: convinced that true riches do not conſiſt in poſſeſſing

poſſeſſing great treaſures, but in knowing how to have few wants: and that the moſt precious and moſt noble inheritance that a father can give his children, is glory acquired by great actions, and the examples of virtue which he leaves them. However, at the time of his deceaſe his little ſtock of wealth was ſo far expended as not to be ſufficient to defray the expence of his funeral, which was celebrated with magnificence at the charge of the public, "Moritur, gloria ingenti, copiis familiaribus adeo exiguis, ut funeri ſumptus deeſſet: de publico elatus."

What praiſe, what greatneſs of ſoul was this! He dies, poor as the pooreſt in reſpect of fortune; more great, more rich, than the richeſt in virtue and glory. What a misfortune is it for our age, that examples of this kind are ſo rare, or rather not at all! the greateſt men endeavour to preſerve their memories by titles and riches, which they ardently purſue, in order to leave them to heirs who are often little qualified to keep them alive and repreſent them.

The Roman ladies renewed, in reſpect for Publicola, what they had done before for Junius Brutus, and went all into mourning, which they wore during a year, as much affected with his death as they would have been with that of their neareſt relation. PLUT. IN PUPLIC. LIV. b. ii. c. 19.

WE ſcarce find examples of this nature elſewhere. At Rome, before ſhe was corrupted and debauched by ambition, wealth, and luxury, private perſons did not divide their intereſts from thoſe of the public. They conſidered the loſſes of the ſtate as their own. They ſhared in its misfortunes, as if they had been perſonal and domeſtic. Such a diſpoſition conſtituted the force of the ſtate,

ſtate, united all its parts firmly together, and compoſed a whole not to be ſhaken, and invincible. Theſe ſentiments, perpetuated in every houſe by living examples, formed the whole city and commonwealth of Rome, in a manner into one and the ſame family, of which even the women made a part, though ſtrangers to government every where elſe. How much ought we to think this contributed to inculcate the ſame ſentiments early into children, and to form them for zealous citizens, from their moſt tender years! This is what moſt merits obſervation in the conſtitution of the Roman commonwealth, becauſe what formed its peculiar and diſtinguiſhing characteriſtic.

WHAT has been ſaid in praiſe of Publicola, with regard to his diſintereſtedneſs and contempt of wealth, might with equal truth be applied to many other perſons, both Greeks and Romans; but I will only mention that illuſtrious ſenator Menenius Agrippa. He had been conſul, had defeated the enemies of his country, and had obtained the honour of a triumph. But ſuch was his zeal and public ſpirit, that with all his merit and glorious atchievements he died poor, not leaving enough to bury him. Every * individual laid a tax upon himſelf, with joy, which amounted to a conſiderable ſum. The ſenate, prompted by a noble jealouſy, conſidered it as an indignity to the ſtate, that a man of ſuch merit ſhould be interred by the alms of private perſons, and judged that it was but juſt, that the expence ſhould be defrayed out of the public treaſury; an order for that purpoſe was immediately given the queſtors, who ſpared nothing that could give the funeral

* Extulit eum plebs ſextantibus collatis in Capita Liv.

pomp

pomp of Menenius all the ſplendor and magnificence worthy his rank and virtue. The people, piqued in their turn, abſolutely refuſed to take back the money which they had given, which the queſtors would have returned. To end the diſpute they made a preſent of it to the children of Menenius.

Is it in the reader's power not to admire all we have juſt related. What a luſtre does poverty eſpecially reflect in this place, in the midſt of this fine train of virtues and glorious actions, that attract the praiſes, and occaſion the regret of an whole people! Have riches in their moſt glaring magnificence, any thing that comes near it?

But notwithſtanding what has been ſaid, we may, and no doubt we ought, to ſeek ſuch a meaſure of wealth, as is neceſſary to ſupply all our real wants, to raiſe us above ſervile dependence, and to provide us with ſuch conveniencies, as are ſuited to our rank and condition in life. To be regardleſs of this meaſure of wealth, is to expoſe ourſelves to all the temptations of poverty and corruption, to forfeit our natural independency and freedom, to degrade, and conſequently to render the rank we hold, and the character we ſuſtain in ſociety uſeleſs, if not contemptible. When theſe important ends are ſecured, we ought not to murmur or repine that we poſſeſs no more; yet we are not ſecluded by any obligation moral or divine from ſeeking more, in order to give us that happieſt, and moſt god-like of all powers, the power of doing good. A ſupine indolence in this reſpect is both abſurd and criminal: abſurd, as it robs us of an inexhauſted fund of the moſt refined and durable enjoyments; and criminal, as it renders us ſo far uſeleſs to the ſociety to which we belong.

long. On the contrary, let it be conſidered how poor and inconſiderable a thing wealth is, if it be disjoined from real uſe, or from ideas of capacity in the poſſeſſor to do good from independency, generoſity, proviſion for a family or friends, and ſocial communication with others. By this ſtandard, let its true value be fixed; let its miſapplication, or unbenevolent enjoyment be accounted ſordid and infamous; and nothing worthy or eſtimable be aſcribed to the meer poſſeſſion of it, which is not borrowed from its generous uſe.

WORLD.

SENTIMENTS.

THIS world is like a lottery, in which we muſt expect to meet with many unlucky chances.

It is fancy, not the reaſon of things, that makes life ſo uneaſy to us as we find it. It is not the place nor the condition, but the mind alone that can make any body happy or miſerable.

When our eſtate in this world is perplexed and uncertain, we ſhould be more than ordinary concerned to make ſure of ſomething, that we may not be miſerable in both worlds.

A man cannot be truly happy here, without a well grounded hope of being happy hereafter.

A firm truſt in the aſſiſtance of an Almighty Being naturally produces patience, cheerfulneſs, and all other diſpoſitions of mind, that alleviate

thoſe

thoſe calamities which we are not able to remove.

None ſhould deſpair, becauſe God can help them; and none ſhould preſume, becauſe God can croſs them.

Exceſs of ſorrow is as fooliſh as profuſe laughter.

Loud mirth or immoderate ſorrow, inequality of behaviour, either in proſperity or adverſity, are alike ungraceful in a man that is born to die.

As there is no proſperous ſtate of life without its calamities, ſo there is no adverſity without its benefits. Aſk the great and powerful if they do not feel the pangs of envy and ambition. Enquire of the poor and needy if they have not taſted the ſweets of quiet and contentment. Even under the pains of body, the infidelity of friends, or the miſconſtructions put upon our laudable actions, our minds (when for ſome time accuſtomed to theſe preſſures) are ſenſible of ſecret flowings of comfort, the preſent reward of a pious reſignation. The evils of this life appear like rocks and precipices, rugged and barren at a diſtance, but at our nearer approach, we find little fruitful ſpots, and refreſhing ſprings, mixed with the harſhneſs and deformities of nature.

It may boldly be affirmed that good men generally reap more ſubſtantial benefit from their afflictions, than bad men do from their proſperities; and what they loſe in wealth, pleaſure, or honour, they gain with vaſt advantage, in wiſdom, goodneſs, and tranquility of mind.

Affliction is ſpiritual phyſic for the ſoul. It is compared to a furnace; for as gold is tried and purified therein, ſo men are proved, and either purified from their droſs, and fitted for good uſes, or entirely burnt up and undone for ever.

Happy

Happy are they, who, labouring under any kind of affliction, can ſay with Job, "When he hath tried me I ſhall come forth as gold."

Let a man live but two or three years without affliction, and he is almoſt good for nothing: he cannot pray nor meditate, nor keep his heart fixed upon ſpiritual things, but let God ſmite him in his child, health, or eſtate, now he can find his tongue and affections again; now he awakes and falls to his duty in earneſt; now God has twice as much honour from him as he had before. Now, ſaith God, this amendment pleaſeth me; this rod was well beſtowed; I have diſappointed him to his great benefit and advantage. And thus God chides himſelf friends with his people again.

EXAMPLES.

BOZALDAB, caliph of Egypt, had dwelt ſecurely for many years in the ſilken pavilions of pleaſure, and had every morning anointed his head with the oil of gladneſs, when his only ſon Aboram, for whom he had crouded his treaſures with gold, extended his dominions with conqueſts, and ſecured them with impregnable fortreſſes, was ſuddenly wounded, as he was hunting, with an arrow from an unknown hand, and expired in the field.

Bozaldab, in the diſtraction of grief and deſpair, refuſed to return to his palace, and retired to the gloomieſt grotto in the neighbouring mountain: he there rolled himſelf in the duſt, tore away the hairs of his hoary beard, and daſhed the cup of conſolation that patience offered him to the ground. He ſuffered not his minſtrels to approach his preſence; but liſtened to the ſcreams of the melancholy birds

of

of midnight, that flit through the ſolitary vaults and ecchoing chambers of the pyramids. "Can that God be benevolent," he cried, "who thus wounds the ſoul as from an ambuſh, with unexpected ſorrows, and cruſhes his creatures in a moment with irremediable calamity? Ye lying Imans, prate to us no more of the juſtice and the kindneſs of all-directing and all-loving Providence! He, whom ye pretend reigns in heaven, is ſo far from protecting the miſerable ſons of men, that he perpetually delights to blaſt the ſweeteſt flowrets in the garden of hope; and like a malignant giant, to beat down the ſtrongeſt towers of happineſs with the iron mace of his anger. If this Being poſſeſſed the goodneſs and the power with which flattering prieſts have inveſted him, he would doubtleſs be inclined and enabled to baniſh thoſe evils which render the world a dungeon of diſtreſs, a vale of vanity and woe.—I will continue in it no longer!"

At that moment he furiouſly raiſed his hand, which deſpair had armed with a dagger, to ſtrike deep into his boſom; when ſuddenly thick flaſhes of lightning ſhot through the cavern, and a being of more than human beauty and magnitude, arrayed in azure robes, crowned with amaranth, and waving a branch of palm in his right hand, arreſted the arm of the trembling and aſtoniſhed caliph, and ſaid with a majeſtic ſmile, "Follow me to the top of this mountain."

"Look from hence," ſaid the awful conductor, "I am Caloc, the angel of peace, look from hence into the valley."

Bozaldab opened his eyes and beheld a barren, a ſultry, and ſolitary iſland, in the midſt of which ſat a pale meagre and ghaſtly figure: it was a merchant juſt periſhing with famine, and lamenting that

that he could find neither wild berries nor a ſingle ſpring in this forlorn uninhabited deſert; and begging the protection of heaven againſt the tigers that would now certainly deſtroy him, ſince he had conſumed the laſt fuel he had collected to make nightly fires to affright them. He then caſt a caſket of jewels on the ſand, as trifles of no uſe; and crept feeble and trembling to an eminence, where he was accuſtomed to ſit every evening to watch the ſetting ſun, and to give a ſignal to any ſhip that might haply approach the iſland.

"Inhabitant of heaven," cried Bozaldab, "ſuffer not this wretch to periſh by the fury of wild beaſts." "Peace," ſaid the angel, "and obſerve."

He looked again, and behold a veſſel arrived at the deſolate iſle. What words can paint the rapture of the ſtarving merchant, when the captain offered to tranſport him to his native country, if he would reward him with half the jewels of his caſket. No ſooner had this pityleſs commander received the ſtipulated ſum, than he held a conſultation with his crew, and they agreed to ſeize the remaining jewels, and leave the unhappy exile in the ſame helpleſs and lamentable condition in which they diſcovered him. He wept and trembled, intreated and implored in vain.

"Will heaven permit ſuch injuſtice to be practiſed?" exclaimed Bozaldab.—"Look again," ſaid the angel, "and behold the very ſhip in which, ſhort-ſighted as thou art, thou wiſhedſt the merchant might embark, daſhed in pieces on a rock: doſt thou not hear the cries of the ſinking ſailors? Preſume not to direct the governor of the univerſe in his diſpoſal of events. The man whom thou haſt pitied ſhall be taken from this dreary ſolitude, but not by the method thou wouldſt pre-

preſcribe. His vice was avarice, by which he became not only abominable but wretched; he fancied ſome mighty charm in wealth, which, like the wand of Abdiel, would gratify every wiſh and obviate every fear. This wealth he has now been taught not only to deſpiſe but abhor: he caſt his jewels upon the ſand, and confeſſed them to be uſeleſs; he offered part of them to the mariners, and perceived them to be pernicious: he has now learnt, that they are rendered uſeful or vain, good or evil, only by the ſituation and temper of the poſſeſſor. Happy is he whom diſtreſs has taught wiſdom! But turn thine eyes to another and more intereſting ſcene."

The caliph inſtantly beheld a magnificent palace, adorned with the ſtatues of his anceſtors wrought in jaſper; the ivory doors of which, turning on hinges of the gold of Golconda, diſcovered a throne of diamonds, ſurrounded with the rajas of fifty nations, and with ambaſſadors in various habits and of differents complexions; on which ſat Aboram the much lamented ſon of Bozaldab, and by his ſide a princeſs fairer than a Houri.

"Gracious Alla!—it is my ſon, cried the Caliph——"O let me hold him to my heart!" "Thou canſt not graſp an unſubſtantial viſion," replied the angel: "I am now ſhewing thee what would have been the deſtiny of thy ſon, had he continued longer on the earth." "And why," returned Bozaldab, "was he not permitted to continue? Why was I not ſuffered to be a witneſs of ſo much felicity and power?" "Conſider the ſequel," replied he, "that dwells in the fifth heaven." Bozaldab looked earneſtly, and ſaw the countenance of his ſon, on which he had been uſed to behold the placid ſmile of ſimplicity and the vivid bluſhes of health, now diſtorted with rage, and

now

now fixed in the inſenſibility of drunkenneſs; it was again animated with diſdain, it became pale with apprehenſion, and appeared to be withered by intemperance; his hands were ſtained with blood, and he trembled by turns with fury and terror: the palace ſo lately ſhining with oriental pomp changed ſuddenly into the cell of a dungeon, where his ſon lay ſtretched out on the cold pavement, gagged and bound, with his eyes put out. Soon after he perceived the favourite ſultana, who before was ſeated by his ſide, enter with a bowl of poiſon, which ſhe compelled Aboram to drink, and afterwards married the ſucceſſor to his throne.

"Happy," ſaid Caloc, "is he whom providence has by the angel of death ſnatched from guilt! from whom that power is with-held, which, if he had poſſeſſed, would have accumulated upon himſelf yet greater miſery than it could bring upon others."

"It is enough," cried Bozaldab; "I adore the inſcrutable ſchemes of Omniſcience!—From what dreadful evil has my ſon been reſcued, by a death which I raſhly bewailed as unfortunate and premature! a death of innocence and peace, which has bleſſed his memory upon earth, and tranſmitted his ſpirit to the ſkies!"

"Caſt away the dagger," replied the heavenly meſſenger, "which thou waſt preparing to plunge into thine own heart. Exchange complaint for ſilence, and doubt for adoration. Can a mortal look down, without giddineſs and ſtupefaction, into the vaſt abyſs of eternal wiſdom? Can a mind that ſees not infinitely, perfectly comprehend any thing among an infinity of objects mutually relative? Can the channels, which thou commandeſt to be cut to receive the annual innundations of the Nile, contain the waters of the ocean? Remember, that

that perfect happineſs cannot be conferred on a creature; for perfect happineſs is an attribute as incommunicable as perfect power and eternity."

The angel, while he was ſpeaking thus, ſtretched out his pinions to fly back to the Empyreum; and the flutter of his wings was like the ruſhing of a cataract.

The VISION of AMANDA.

METHOUGHT I was walking through a delightful field, from whence on a riſing hill I beheld a ſtately edifice. My curioſity led me to make up towards it. I found it ſurrounded with gardens and orchards, richly decked by nature and art. A moſt agreeable lady was ſtanding at the door, who very courteouſly invited me in to ſit down and reſt me: being tired with the hill, I accepted her kind offer. Entering the houſe, I ſurveyed the magnificent apartments, and my eyes were dazzled with the rich furniture that adorned every room. The lady led me into a ſpacious parlour, where was a very comely gentleman, with ſeveral little beauties around him, the living pictures in miniature of the father and mother. I was entertained there with a liberality ſuitable to the appearance they made, and with that courteous affability, which is the genuine effect of true gentility and good breeding. Whilſt with pleaſure I ſurveyed their happy circumſtances, which appeared to have no want of any thing to complete their felicity, I ſaid within myſelf, "Sure theſe are extraordinary perſons, and this flow of proſperity muſt be the bountiful reward of Providence, for ſome eminent inſtances of virtue and piety." But when I had taken my leave, and was returning back, I met one, of whom I enquired

the gentleman's character, who was the owner of yonder ſeat; which, to my no ſmall ſurprize, I found to be very vicious. His plentiful eſtate was gotten by oppreſſion and fraud, his beautiful children were the living monuments of his ſhame, and the lady who made ſo ſplendid an appearance, and to whom he diſcovered ſo much ſeeming tenderneſs, was ſo far from being miſtreſs of the ſeat, that ſhe was only kept there as under a tyrant, to be a ſlave to his baſe luſts; he conſulting her ſatisfaction no further than as the pleaſure in her countenance heightens her charms, and thereby renders her the more agreeable to him in the gratification of his brutiſh appetites and paſſions; and ſhe, continued my informer, puts a conſtant force upon herſelf to appear gay and cheerful, leſt her keeper ſhould turn her out, abandoned to ſhame and miſery. To preſerve her from the latter of which (after the loſs of a good fortune) was ſhe prevailed on to comply with the lot ſhe ſhares." As ſoon as I parted from my company, I could contain no longer, but burſt out into this exclamation: Wherefore? O Proſperity! wherefore is it that thou thus daily loadeſt the vicious with thy benefits, and giveſt them all that heart can wiſh? Whence comes it to paſs that ſuch a wretch as this ſhall ſpend his days in eaſe and his nights in pleaſure, whilſt thou turneſt away with diſdain from the pious man, leaving him to groan under all the hardſhips of the moſt adverſe ſtate! O ſay! whence is it that thou art thus partial to the wicked?" I had no ſooner ceaſed exclaiming in this manner, than looking forward, I ſaw Proſperity ſtanding before me, arrayed in her moſt gorgeous attire. The gay and glittering appearance muſt have raiſed delight in my breaſt, had it not been damped by the

the anger that appeared on her brow, when she thus addreſſed me: "Forbear taxing me with partiality in my proceedings; for were it in my inclination, it is not in my power, being only the ſervant of Providence, whoſe orders I never, in one ſingle inſtance, run counter to." "Art thou," ſaid I, in a heat, "the ſervant of Providence? A juſt, holy, wiſe, and powerful Providence! And will it ſuffer thee thus to careſs the impious, and ſlight and contemn the good! How can theſe things be?" Proſperity diſappeared without making any reply; but immediately a reſplendent light ſhone around me, and I heard a majeſtic voice calling thus to me from above, "O thou blind mortal, doſt thou dare to call in queſtion my proceedings, becauſe thou canſt not ſee the wiſdom and equity of them? It would be juſt in me to puniſh thee ſeverely for thy raſhneſs, but for once I will overlook thy ignorance, and ſo far condeſcend to thy weakneſs, as to give thee ſome view of the reaſons of my conduct. Wherefore lift up thine eyes, and behold what ſhall now be diſcovered to thee." I did ſo, and found my ſight ſtrengthened to penetrate through the thick clouds, beyond which I ſaw Providence ſeated on a lofty throne, and by him ſtood Proſperity and Adverſity with their various attendants waiting his orders. A perſon of a very amiable countenance ſtood at my right hand, who told me he was commiſſioned to reſolve my doubts, and reveal ſomewhat of the myſteries of Providence to me. I ſtrait obſerved Adverſity ordered with her attendant Pain to ſuch a place. I looked after them, and ſaw them enter the houſe of a perſon very remarkable for piety, and attack him in a moſt violent manner. "Alas! ſaid I to my inſtructor, whence comes it to paſs that ſo good a man as this ſhould be ſo ſeverely

handled?" "He is," replied, he, "a very eminent christian, a man greatly beloved of his God. But how contrary soever this may seem to your carnal reason, it is therefore that he is thus afflicted; he has (as the best here) have much sin still remaining in him, and much wanting to complete his perfection in grace and holiness; and God, who is alone the proper judge of the most likely means to bring about his own wise and kind designs, sees this the fittest method to root out sin, and strengthen and invigorate his graces. This affliction shall be to him a furnace, not to consume him, but his lusts, and to refine and brighten his graces, that they may shine with the greater lustre." I then looked up again, and saw Adversity with two of her attendants, Poverty and Sickness, sent to another place. They soon attacked a person, who from an affluent fortune was reduced to penury and want, and from a strong and vigorous state of health, was thrown upon a sick bed. "Pray, said I, what is the character of this person, that is thus doubly attacked, and with such violence?" "He is, replied my instructor, one that devoted himself to God in the days of his youth, and appeared very zealous and active in the ways of religion, at his first setting out. But a long series of prosperity with which he has been favoured, has had the but too common effect of ensnaring and captivating his thoughts and affections to the things of time and sense. As riches encreased, he set his heart inordinately upon them, and in a great measure withdrawn his dependence upon God for the continuation of those bounties of Providence, grown careless and secure, saying with David, 'My mountain stands strong; I shall never be moved.' Poverty is therefore sent to waste his substance, that the idol being removed, he

he may be no longer tempted to adore it, and that he may by his own experience be convinced of the uncertainty of all ſublunary good. A long continued ſtate of health has abated his ſenſe of the value of the mercy, and he has ſeemed to ſlight it as a common favour. Sickneſs is therefore ſent to teach him the worth of health, by the want of it; to ſhock this ſeemingly ſtrong building, that he may ſee its foundation is in the duſt, and that it is as a moth cruſhed in the hand of God. In a word, theſe painful ſtrokes ſhall be the happy means of rouſing him out of that ſpiritual lethargy wherin he has long lain, and cauſe him to remember whence he is fallen, excite him to repent, and do his firſt works; and when theſe moſt valuable ends are anſwered, God will turn his captivity, and remarkably diſplay his power and love in his deliverance."

Again I looked up, and heard Adverſity receive a new commiſſion, to attack with reproach and contempt a perſon who appeared in ſight. "Pray, ſaid I, to what perſon are theſe formidable ſpectres going to?" (for their appearance ſhocked me more than all the others.) "He is, ſaid my teacher, a very ſerious good man, one that has, for many years, been univerſally eſteemed amongſt thoſe who are true friends to religion and virtue, both for his wiſdom and piety; but this general regard paid to him has too much elated his mind, and he has hereby been puffed up with ſelf applauſe; not duly conſidering that whatever endowments he poſſeſſes, whether of nature or grace, are all received from God, and that therefore all the glory ſhould be aſcribed to the donor. Reproach is now ſent to humble him, to hide pride from his eyes, to make him fully ſenſible that the intereſt any have in man's eſteem is a bleſſing which deſcends from the ſame hand that diſpenſes thoſe

qualifications that have a tendency to raiſe it." Soon after I liſted up my eyes again, and ſaw Adverſity with her attendants, Sickneſs and Death, receiving their orders to ſeize the child of a certain perſon. "Now, ſays my inſtructor, this is a ſincere chriſtian, and the ſtroke to be inflicted is perhaps the ſoreſt of a temporal nature that could befall him. He is to be ſtript of an only child, and a very promiſing one, in whom the fond parent might juſtly pleaſe himſelf with the proſpect of much comfort and ſatisfaction; and like good Jacob, *His life ſeems to be bound up in the lad's life.* But Providence, in much wiſdom and great goodneſs too, orders his removal in kindneſs both to parent and child; the lad, being by the grace of God prepared for a better ſtate, is in great love removed from all the ſnares and temptations that attend the youthful ſtage, and thoſe other ſnares and trials that ſurround the man in his riper age: a more than common ſhare of which muſt have fallen to his lot, had he continued in this world. The parent will hereby be convinced of, and humbled for, the evil he has been guilty of in ſetting his heart and affections too much on this ſo deſirable a creature-enjoyment, which he ſees now to be but a fading dying flower. And the ſupports and comforts he ſhall receive under this heavy trial, will ſtop the mouth of complaints, and force him to confeſs that God is the alone proper object of our warmeſt affection, ſince there is enough in him to make the chriſtian happy in the loſs of the deareſt earthly comforts. Theſe, (continued my teacher) are ſome of the ſeeming paradoxes in Providence, which thou, blind mortal, couldſt not diſcover by the dim light of reaſon: there are others which I am not now permitted to reveal to thee; ſome of which thou wilt never

ſee unravelled whilſt thou art cloathed with mortality. Let what thou haſt ſeen and heard ſuffice to aſſure thee, that God's thoughts are not like to thy thoughts, nor his ways like to thy ways, but as far above them in wiſdom, as the heavens are above the earth. Hence it is, that the wicked ſo oft abound with this world's good, who have all their heaven here; whilſt the pious man is, by the ſharp attacks of Adverſity, during the ſhort term of his exiſtence here, training up for a ſtate of endleſs unallayed happineſs."

I thanked my inſtructor, begged pardon for my raſhneſs, and promiſed, that I would no more arraign divine Providence at the bar of my weak and ſhallow reaſon, and abaſhed and confounded at my ignorance and preſumption, awoke from my dream.

MEMOIRS of MELISSA: related by herſelf.

I WAS born to a large fortune, and bred to the knowledge of thoſe arts which are ſuppoſed to accompliſh the mind or adorn the perſon of a woman. To theſe attainments which cuſtom and education almoſt forced upon me, I added ſome voluntary acquiſitions by the uſe of books, and the converſation of that ſpecies of men, whom the ladies generally mention with horror and averſion by the name of Scholars, but whom I have found, for the moſt part, a harmleſs and inoffenſive order of beings, not ſo much wiſer than ourſelves, but that they may receive as well as communicate knowledge, and more inclined to degrade their own character by cowardly ſubmiſſion, than to overbear or oppreſs us with their learning or their wit.

From these men, however, if they are by kind treatment encouraged to talk, something may be gained, which, embellished with elegance, and lightened by modesty, will always add dignity and value to female conversation; and from my acquaintance with the bookish part of the world I derived many principles of judgment and maxims of knowledge, by which I was enabled to excel all my competitors, and draw upon myself the general regard in every place of concourse or pleasure. My opinion was the great rule of approbation, my remarks were remembered by those who desired the second degree of fame, my mien was studied, my dress was imitated, my letters were handed from one family to another, and read by those who copied them as sent to themselves, my visits were solicited as honours, and multitudes boasted of an intimacy with Melissa, who had only seen me by accident, and whose familiarity had never proceeded beyond the exchange of a compliment, or return of a courtesy.

I shall make no scruple of confessing that I was pleased with this universal veneration, because I always considered it as paid to my intrinsic qualities and inseparable merit, and very easily perswaded myself, that fortune had no part in my superiority. When I looked upon my glass I saw youth and beauty, and health that might give me reason to hope their continuance: when I examined my mind, I found some strength of judgment, and fertility of fancy; and was told that every action was grace, and that every accent was perswasion.

In this manner my life passed like a continual triumph amidst acclamations, and envy, and courtship, and caresses: to please Melissa was the general ambition, and every stratagem of art-

ful flattery was practiſed upon me. To be flattered is grateful, even when we know that our praiſes are not believed by thoſe who pronounce them; for they prove, at leaſt, our general power, and ſhew that our favour is valued, ſince it is purchaſed by the meanneſs of falſhood. But, perhaps, the flatterer is not often detected, for an honeſt mind is not apt to ſuſpect, and no one exerts the powers of diſcernment with much vigour when ſelf-love favours the deceit.

The number of adorers, and the perpetual diſtraction of my thoughts by new ſchemes of pleaſure, prevented me from liſtening to any of thoſe who croud in multitudes to give girls advice, and kept me unmarried and unengaged to my twenty-ſeventh year, when, while I was towering in all the pride of unconteſted excellency, with a face yet little impaired, and a mind hourly improving, the failure of a fund, in which my money was placed, reduced me to a frugal competency, which allowed little beyond neatneſs and independence.

I bore the diminution of my riches without any outrages of ſorrow, or puſillanimity of dejection. Indeed I did not know how much I had loſt, for, having always heard and thought more of my wit and beauty than of my fortune, it did not ſuddenly enter my imagination, that Meliſſa could ſink beneath her eſtabliſhed rank, while her form and her mind continued the ſame; that ſhe could ceaſe to raiſe admiration but by ceaſing to deſerve it, or feel any ſtroke but from the hand of time.

It was in my power to have concealed the loſs, and to have married, by continuing the ſame appearance, with all the credit of my original fortune; but I was not ſo far ſunk in my own eſteem, as to ſubmit to the baſeneſs of fraud, or to deſire any other recommendation than ſenſe and virtue.

I therefore dismissed my equipage, sold those ornaments which were become unsuitable to my new condition, and appeared among those with whom I used to converse with less glitter, but with equal spirit.

I found myself received at every visit, with an appearance of sorrow beyond what is naturally felt for calamities in which we have no part, and was entertained with condolence and consolation so long continued and so frequently repeated, that my friends plainly consulted, rather their own gratification than my relief. Some from that time refused my acquaintance, and forebore, without any provocation, to repay my visits; some visited me, but after a longer interval than usual, and every return was still with more delay; nor did any of my female acquaintances fail to introduce the mention of my misfortunes, to compare my present and former condition, to tell me how much it must trouble me to want the splendor which I became so well, to look at pleasures which I had formerly enjoyed, and to sink to a level with those by whom I had always been considered as moving in a higher sphere, and been approached with reverence and submission, which, as they insinuated, I was no longer to expect.

Observations like these are commonly made only as covert insults, and serve to give vent to the flatulence of pride, but they are now and then imprudently uttered by honesty and benevolence, and inflict pain where kindness is intended; I will, therefore, so far maintain my antiquated claim to politeness, as that I will venture to advance this rule, that no one ought to remind another of any misfortune of which the sufferer does not complain, and which there are no means proposed of alleviating. No one has a right to excite thoughts

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which neceſſarily give pain whenever they return, which perhaps might not revive but by abſurd and unreaſonable compaſſion.

My endleſs train of lovers immediately withdrew without raiſing any emotions. The greater part had indeed always profeſſed to court, as it is termed upon the ſquare, had enquired my fortune, and offered ſettlements; and theſe had undoubtedly a right to retire without cenſure, ſince they had openly treated for money, as neceſſary to their happineſs, and who can tell how little they wanted of any other portion? I have always thought the clamours of women unreaſonable, when they find that they who followed them upon the ſuppoſition of a greater fortune, reject them when they are diſcovered to have leſs. I have never known any lady, who did not think wealth a title to ſome ſtipulations in her favour, and ſurely what is claimed by the poſſeſſion of money is juſtly forfeited by its loſs. She that has once demanded a ſettlement has allowed the importance of fortune; and when ſhe cannot ſhew pecuniary merit, why ſhould ſhe think her cheapener obliged to purchaſe?

My lovers were not all contented with ſilent deſertion. Some of them revenged the neglect which they had borne by wanton and ſuperfluous inſults, and endeavoured to mortify me by paying in my preſence thoſe civilities to other ladies, which were once devoted only to me. But, as it had been my rule to treat men according to the rank of their intellect, I had never ſuffered any one to waſte his life in ſuſpence, who could have employed it to better purpoſe; and therefore I had no enemies but coxcombs, whoſe reſentment and reſpect were equally below my conſideration.

The only pain which I have felt from degradation, is the loſs of that influence which I had always exerted on the ſide of virtue, in the defence of innocence, and the aſſertion of truth. I now found my opinions ſlighted, my ſentiments criticiſed, and my arguments oppoſed by thoſe that uſed to liſten to me without reply, and ſtruggle to be firſt in expreſſing their conviction. The female diſputants have wholly thrown off my authority, and if I endeavour to enforce my reaſons by an appeal to the ſcholars that happen to be preſent, the wretches are certain to pay their court by ſacrificing me and my ſyſtem to a finer gown; and I am every hour inſulted with contradictions from cowards, who could never find till lately that Meliſſa was liable to error.

There are two perſons only whom I cannot charge with having changed their conduct with my change of fortune. One is an old curate that has paſſed his life in the duties of his profeſſion with great reputation for his knowledge and piety; the other is a lieutenant of dragoons. The parſon made no difficulty in the height of my elevation to check me when I was pert, and inform me when I blundered; and if there is any alteration, he is now more timorous leſt his freedom ſhould be thought rudeneſs. The ſoldier never paid me any particular addreſſes, but very rigidly obſerved all the rules of politeneſs, which he is now ſo far from relaxing, that whenever he ſerves the tea, he obſtinately carries me the firſt diſh, in defiance of the frowns and whiſpers of the whole table.

This is to ſee the world. It is impoſſible for thoſe that have only known affluence and proſperity, to judge rightly of themſelves or others. The rich and the powerful live in a perpetual maſquerade,

querade, in which all about them wear borrowed characters; and we only discover in what estimation we are held, when we can no longer give hopes or fears.

The VISION of MIRZA.

ON the fifth day of the moon, which, according to the custom of my forefathers, I always keep holy, after having washed myself, and offered up my morning devotions, I ascended the high hills of Bagdat, in order to pass the rest of the day in meditation and prayer. As I was here airing myself on the tops of the mountains, I fell into a profound contemplation on the vanity of human life; and passing from one thought to another, surely, said I, man is but a shadow and life a dream. Whilst I was thus musing, I cast my eyes towards the summit of a rock that was not far from me, where I discovered one in the habit of a shepherd, with a little musical instrument in his hand. As I looked upon him he applied it to his lips, and began to play upon it. The sound of it was exceeding sweet, and wrought into a variety of tunes that were inexpressibly melodious, and altogether different from any thing I had ever heard: they put me in mind of those heavenly airs that are played to the departed souls of good men upon their first arrival in Paradise, to wear out the impressions of the last agonies, and qualify them for the pleasures of that happy place. My heart melted away in secret raptures.

I had been often told that the rock before me was the haunt of a genius; and that several had been entertained with that music, who had passed by it, but never heard that the musician had before made himself visible. When he had raised

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my thoughts by thoſe tranſporting airs which he played, to taſte the pleaſures of his converſation, as I looked upon him like one aſtoniſhed, he beckoned to me, and by the waving of his hand directed me to approach the place where he ſat. I drew near with that reverence which is due to a ſuperior nature; and as my heart was entirely ſubdued by the captivating ſtrains I had heard, I fell down at his feet and wept. The genius ſmiled upon me with a look of compaſſion and affability that familiarized him to my imagination, and at once diſpelled all the fears and apprehenſions with which I approached him. He lifted me from the ground, and taking me by the hand, "Mirza," ſaid he, "I have heard thee in thy ſoliloquies: follow me."

He then led me to the higheſt pinnacle of the rock, and placing me on the top of it, "Caſt thy eyes eaſtward," ſaid he, "and tell me what thou ſeeſt." "I ſee," ſaid I, "a huge valley, and a prodigious tide of water rolling through it." "The valley that thou ſeeſt," ſaid he, "is the vale of miſery, and the tide of water that thou ſeeſt is part of the great tide of eternity. "What is the reaſon," ſaid I, "that the tide I ſee riſes out of a thick miſt at one end, and again loſes itſelf in a thick miſt at the other?" "What thou ſeeſt," ſaid he, "is that portion of eternity which is called time, meaſured out by the ſun, and reaching from the beginning of the world to its conſummation. Examine now," ſaid he, "this ſea that is bounded with darkneſs at both ends, and tell me what thou diſcovereſt in it." "I ſee a bridge," ſaid I, "ſtanding in the midſt of the tide." "The bridge thou ſeeſt," ſaid he, "is human life; conſider it attentively." Upon a more leiſurely ſurvey of it, I found, that it conſiſted of threeſcore and ten

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entire arches, with ſeveral broken arches, which added to thoſe that were entire, made up the number about an hundred. As I was counting the arches, the genius told me that this bridge conſiſted at firſt of a thouſand arches; but that a great flood ſwept away the reſt, and left the bridge in the ruinous condition I now beheld it: "but tell me further," ſaid he, "what thou diſcovereſt on it." I ſee multitudes of people paſſing over it, ſaid I, and a black cloud hanging on each end of of it. As I looked more attentively, I ſaw ſeveral of the paſſengers dropping through the bridge, into the great tide that flowed underneath it; and upon further examination perceived that there were innumerable trap-doors that lay concealed in the bridge, which the paſſengers no ſooner trod upon, but they fell through them into the tide and immediately diſappeared. Theſe hidden pit-falls were ſet very thick at the entrance of the bridge, ſo that throngs of people no ſooner broke through the cloud than many of them fell into them. They grew thinner towards the middle, but multiplied and lay cloſer together towards the end of the arches that were entire.

There were indeed ſome perſons, but their number was very ſmall, that continued a kind of hobbling march on the broken arches, but fell through one after another, being quite tired and ſpent with ſo long a walk.

I paſſed ſome time in the contemplation of this wonderful ſtructure, and the great variety of objects which it preſented. My heart was filled with a deep melancholy to ſee ſeveral dropping unexpectedly in the midſt of mirth and jollity, and catching at every thing that ſtood by them to ſave themſelves. Some were looking up towards the heavens in a thoughtful poſture, and in the midſt of a

ſpeculation

ſpeculation ſtumbled and fell out of ſight. Multitudes were very buſy in the purſuit of bubbles that glittered in their eyes and danced before them; but often when they thought themſelves within the reach of them, their footing failed and down they ſunk. In this confuſion of objects, I obſerved ſome with ſcimiters in their hands, and others with urinals, who ran to and fro upon the bridge, thruſting ſeveral perſons on trap doors which did not ſeem to lye in their way, and which they might have eſcaped had they not been thus forced upon them.

The genius ſeeing me indulge myſelf in this melancholy proſpect, told me I had dwelt long enough upon it; "Take thine eyes off the bridge," ſaid he, "and tell me if thou ſeeſt any thing thou doſt not comprehend." Upon looking up, "What mean," ſaid I, "thoſe great flights of birds that are perpetually hovering about the bridge, and ſettling upon it from time to time? I ſee vultures, harpies, ravens, cormorants, and among many other feathered creatures, ſeveral little winged boys, that perch in great numbers upon the middle arches." "Theſe," ſaid the genius, "are envy, avarice, ſuperſtition, deſpair, love, with the like cares and paſſions that infeſt human life."

I here fetched a deep ſigh, "Alas," ſaid I, "man was made in vain! how is he given away to miſery and mortality! tortured in life and ſwallowed up in death!" The genius being moved with compaſſion towards me, bid me quit ſo uncomfortable a proſpect. "Look no more," ſaid he, "on man in the firſt ſtage of his exiſtence, in his ſetting out for eternity; but caſt thine eye on that thick miſt into which the tide bears the ſeveral generations of mortals that fall into it." I directed my ſight as I was ordered, and (whether

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or no the good genius ſtrengthened it with any ſupernatural force or diſſipated part of the miſt that was before too thick for the eye to penetrate) I ſaw the valley opening at the farther end, and ſpreading forth into an immenſe ocean, that had a huge rock of adamant running through the midſt of it, and dividing into two equal parts. The clouds ſtill reſted on one half of it, inſomuch that I could diſcover nothing in it: but the other appeared to me a vaſt ocean planted with innumerable iſlands, that were covered with fruits and flowers; and interwoven with a thouſand little ſhining ſeas that ran among them. I could ſee perſons dreſſed in glorious habits with garlands upon their heads, paſſing among the trees, lying down by the ſides of fountains, or reſting on beds of flowers; and could hear a confuſed harmony of ſinging birds, falling waters, human voices, and muſical inſtruments. Gladneſs grew in me upon the diſcovery of ſo delightful a ſcene. I wiſhed for the wings of an eagle that I might fly away to thoſe happy ſeats; but the genius told me there was no paſſage to them, except through the gates of death that I ſaw opening every moment upon the bridge. "The iſlands," ſaid he, "that lye ſo freſh and green before thee, and with which the whole face of the ocean appears ſpotted as far as thou canſt ſee, are more in number than the ſand on the ſea-ſhore; there are myriads of iſlands behind thoſe which thou here diſcovereſt, reaching further than thine eye, or even thine imagination can extend itſelf. Theſe are the manſions of good men after death, who, according to the degree and kinds of virtue in which they excelled, are diſtributed among theſe ſeveral iſlands, which abound with pleaſures of different kinds and degrees, ſuitable to the reliſhes and perfections of thoſe who are ſettled in them; every

every iſland is a paradiſe accommodated to its reſpective inhabitants. Are not theſe, O Mirza, habitations worth contending for? Does life appear miſerable, that gives thee opportunities of earning ſuch a reward? Is death to be feared that will convey thee to ſo happy an exiſtence? Think not man was made in vain, who has ſuch an eternity reſerved for him. I gazed with inexpreſſible pleaſure on theſe happy iſlands. "At length," ſaid I, "ſhew me now, I beſeech thee, the ſecrets that lye hid under thoſe dark clouds, which cover the ocean on the other ſide of the rock of adamant." The genius making me no anſwer, I turned about to addreſs myſelf to him a ſecond time, but I found that he had left me; I then turned again to the viſion which I had been ſo long contemplating; but inſtead of the rolling tide, the arched bridge, and the happy iſlands, I ſaw nothing but the long hollow valley of Bagdat, with oxen, ſheep, and camels grazing upon the ſides of it.

ALMET, the derviſe, who watched the ſacred lamp in the ſepulchre of the prophet, as he one day roſe up from the devotions of the morning, which he had performed at the gate of the temple with his body turned towards the eaſt and his forehead on the earth, ſaw before him a man in ſplendid apparel attended by a long retinue, who gazed ſtedfaſtly at him with a look of mournful complacence, and ſeemed deſirous to ſpeak but unwilling to offend.

The derviſe, after a ſhort ſilence, advanced, and ſaluting him with the calm dignity which independence confers upon humility, requeſted that he would reveal his purpoſe.

"Almet,"

"Almet," ſaid the ſtranger, "thou ſeeſt before thee a man, whom the hand of proſperity has overwhelmed with wretchedneſs. Whatever I once deſired as the means of happineſs, I now poſſeſs; but I am not yet happy, and therefore I deſpair. I regret the lapſe of time, becauſe it glides away without enjoyment; and as I expect nothing in the future but the vanities of the paſt, I do not wiſh that the future ſhould arrive. Yet I tremble leſt it ſhould be cut off; and my heart ſinks when I anticipate the moment in which eternity ſhall cloſe over the vacuity of my life, like the ſea upon the path of a ſhip, and leave no traces of my exiſtence more durable than the furrow which remains after the waves have united. If in the treaſuries of thy wiſdom, there is any precept to obtain felicity, vouchſafe it to me; for this purpoſe I am come; a purpoſe which yet I feared to reveal, leſt like all the former it ſhould be diſappointed." Almet liſtened with looks of aſtoniſhment and pity, to this complaint of a being in whom reaſon was known to be a pledge of immortality: but the ſerenity of his countenance ſoon returned; and ſtretching out his hand towards heaven, "Stranger," ſaid he, "the knowledge which I have received from the Prophet, I will communicate to thee."

As I was ſitting one evening at the porch of the temple penſive and alone, mine eye wandered among the multitude that was ſcattered before me; and while I remarked the wearineſs and ſollicitude which was viſible in every countenance, I was ſuddenly ſtruck with a ſenſe of their condition. "Wretched mortals," ſaid I, "to what purpoſe are ye buſy? If to produce happineſs, by whom is it enjoyed? Do the linens of Egypt, and the ſilks of Perſia, beſtow felicity on thoſe who wear them,

them, equal to the wretchedneſs of yonder ſlaves whom I ſee leading the camels that bring them? Is the fineneſs of the texture, or the ſplendor of the tints, regarded with delight by thoſe, to whom cuſtom has rendered them familiar? Or can the power of habit render others inſenſible of pain, who live only to traverſe the deſert; a ſcene of dreadful uniformity, where a barren level is bounded only by the horizon; where no change of proſpect, or variety of images, relieves the traveller from a ſenſe of toil and danger, of whirlwinds which in a moment may bury him in the ſand, and of thirſt which the wealthy have given half their poſſeſſions to allay? Do thoſe on whom hereditary diamonds ſparkle with unregarded luſtre gain from the poſſeſſion, what is loſt by the wretch who ſeeks them in the mine; who lives excluded from the common bounties of nature; to whom even the viciſſitude of day and night is not known, who ſighs in perpetual darkneſs, and whoſe life is one mournful alternative of inſenſibility and labour? If thoſe are not happy who poſſeſs, in proportion as thoſe are wretched who beſtow, how vain a dream is the life of man! and, if there is, indeed, ſuch difference in the value of exiſtence, how ſhall we acquit of partiality the hand by which this difference has been made?

While my thoughts thus multiplied, and my heart burned within me, I became ſenſible of a ſudden influence from above. The ſtreets and the crouds of Mecca diſappeared; I found myſelf ſitting on the declivity of a mountain, and perceived at my right hand an angel, whom I knew to be Azoran, the miniſter of reproof. When I ſaw him, I was afraid. I caſt mine eye upon the ground, and was about to deprecate his anger, when he commanded me to be ſilent. "Almet," ſaid

ſaid he, "thou haſt devoted thy life to meditation, that thy counſel might deliver ignorance from the mazes of error, and deter preſumption from the precipice of guilt; but the book of nature thou haſt read without underſtanding. It is again open before thee; look up, conſider it and be wiſe."

I looked up, and beheld an incloſure, beautiful as the gardens of Paradiſe, but of a ſmall extent. Through the middle there was a green walk; at the end a wild deſert; and beyond impenetrable darkneſs. The walk was ſhaded with trees of every kind, that were covered at once with bloſſoms and fruit; innumerable birds were ſinging in the branches; the graſs was intermingled with flowers, which impregnated the breeze with fragrance, and painted the path with beauty: on one ſide flowed a gentle tranſparent ſtream, which was juſt heard to murmur over the golden ſands that ſparkled at the bottom; and on the other were walks and bowers, fountains, grottos, and caſcades, which diverſified the ſcene with endleſs variety, but did not conceal the bounds.

While I was gazing in a tranſport of delight and wonder on this enchanting ſpot, I perceived a man heading along the walk with a thoughtful and deliberate pace: his eyes were fixed upon the earth, and his arms croſſed on his boſom; he ſometimes ſtarted, as if a ſudden pang had ſeized him; his countenance expreſſed ſollicitude and terror; he looked round with a ſigh, and having gazed a moment on the deſert that lay before him, he ſeemed as if he wiſhed to ſtop, but was impelled forward by ſome inviſible power: his features, however, ſoon ſettled again into a calm melancholy; his eye was again fixed on the ground; and he went on as before, with apparent reluctance, but without emotion. I was ſtruck with this appearance;

pearance; and turning haſtily to the angel was about to enquire what could produce ſuch infelicity in a being ſurrounded with every object that could gratify every ſenſe; but he prevented my requeſt: "The book of nature," ſaid he, "is before thee; look up, and conſider it and be wiſe." I looked, and beheld a valley between two mountains that were craggy and barren; on the path there was no verdure, and the mountains afforded no ſhade; the ſun burned in the zenith, and every ſpring was dried up; but the valley terminated in a country that was pleaſant and fertile, ſhaded with woods and adorned with buildings. At a ſecond view I diſcovered a man in this valley, meagre indeed and naked, but his countenance was cheerful, and his deportment active; he kept his eye fixed upon the country before him, and looked as if he would have run, but that he was reſtrained, as the other had been impelled, by ſome ſecret influence: ſometimes, indeed, I perceived a ſudden expreſſion of pain, and ſometimes he ſtepped ſhort as if his foot was pierced by the aſperities of the way; but the ſprightlineſs of his countenance inſtantly returned, and he preſſed forward without appearance of repining or complaint.

I turned again toward the angel, impatient to enquire from what ſecret ſource happineſs was derived, in a ſituation ſo different from that in which it might have been expected; but he again prevented my requeſt: "Almet," ſaid he, "remember what thou haſt ſeen, and let this memorial be written upon the tablets of thy heart. Remember, Almet, that the world in which thou art placed, is but the road to another; and that happineſs depends not upon the path, but the end: the value of this period of thy exiſtence, is fixed by

hope

hope and fear. The wretch who wiſhed to linger in the garden, who looked round upon its limits with terror, was deſtitute of enjoyment, becauſe he was deſtitute of hope, and was perpetually tormented by the dread of loſing that which yet he did not enjoy: the ſong of the birds had been repeated till it was not heard, and the flowers had ſo often recurred that their beauty was not ſeen; the river glided by unnoticed; and he feared to lift his eye to the proſpect, leſt he ſhould behold the waſte that circumſcribed it. But he that toiled through the valley was happy, becauſe he looked forward with hope. Thus, to the ſojourner upon earth, it is of little moment whether the path he treads be ſtrewed with flowers or with thorns, if he perceives himſelf to approach thoſe regions, in compariſon of which the thorns and the flowers of this wilderneſs loſe their diſtinction, and are both alike impotent to give pleaſure or pain.

"What then has eternal wiſdom unequally diſtributed? That which can make every ſtation happy, and without which every ſtation muſt be wretched, is acquired by virtue; and virtue is poſſible to all. Remember, Almet, the viſion which thou haſt ſeen; and let my words be written on the tablet of thy heart, that thou mayeſt direct the wanderer to happineſs, and juſtify God to men."

While the voice of Azoran was yet ſounding in my ear, the proſpect vaniſhed from before me, and I found myſelf again ſitting at the porch of the temple. The ſun was going down, the multitude was retired to reſt, and the ſolemn quiet of midnight concurred with the reſolution of my doubts to complete the tranquility of my mind.

Such, my ſon, was the viſion which the prophet vouchſafed me, not for my ſake only but for thine. Thou haſt ſought felicity in temporal things;

and, therefore, thou art disappointed. Let not instruction be lost upon thee, as the seal of Mahomet in the well of Aris: but go thy way, let thy flock cloath the naked, and thy table feed the hungry; deliver the poor from oppression, and let thy conversation be above. Thus shalt thou rejoice in hope, and look forward to the end of life as the consummation of thy felicity.

Almet, in whose breast devotion kindled as he spake, returned into the temple, and the stranger departed in peace.

FINIS.